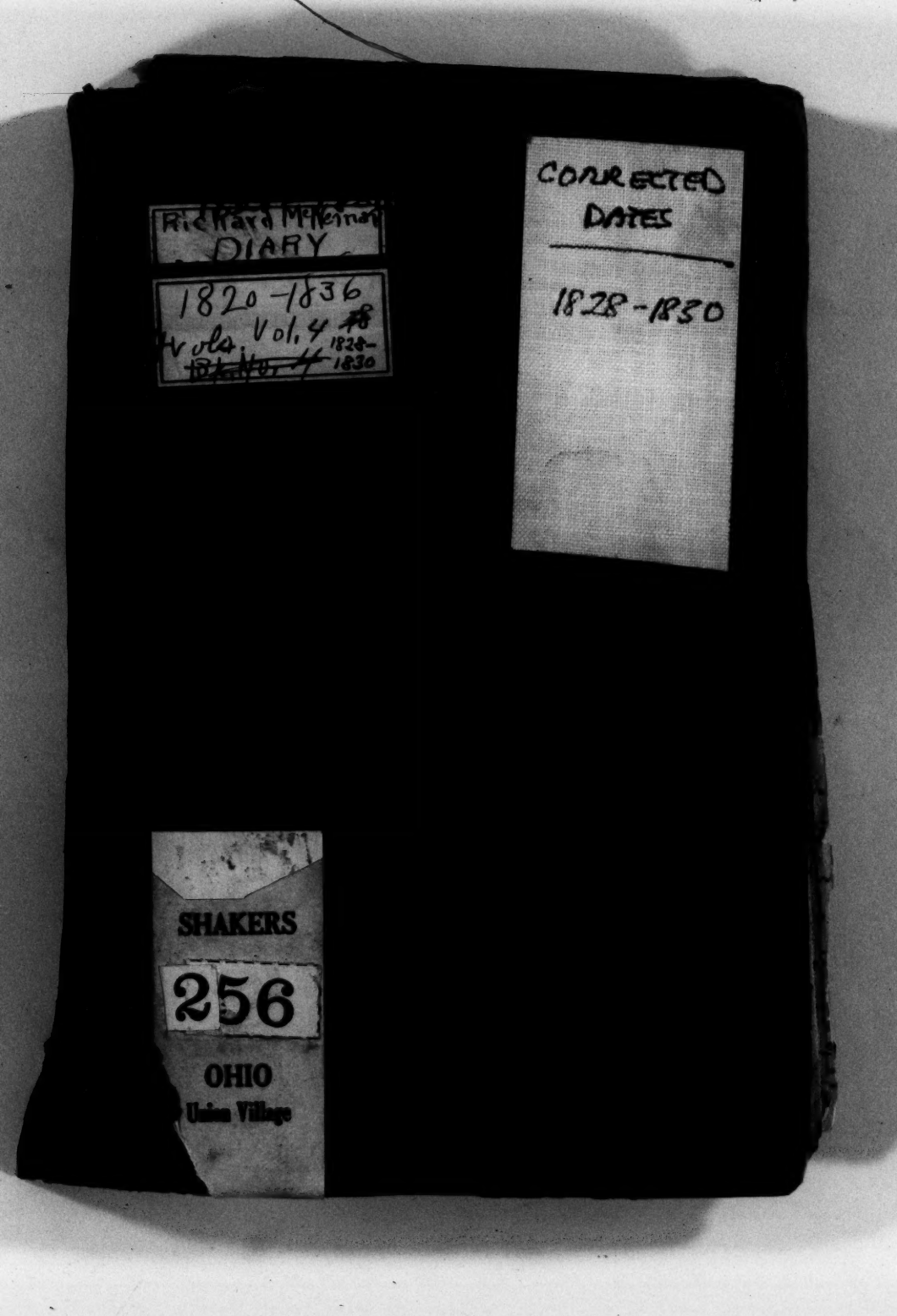
Richard McNemar
DIARY
1820-1836
Vols. Vol. 4 1828-1830
CORRECTED DATES
1828-1830
SHAKERS
256
OHIO
Union Village

it is said he was raised. At Wapakonnetta there is a first rate grist mill built by the charitable friends & attended by a white man employed by that society. Agriculture is carried on in a good degree at that place.
This little packet I expect thou will receive by the hand of our kind Father thro whom thou will also receive my kind & constant love also the special love of brother Calvin &

Richard.

Union v. C. m 23d. 1817

THE LIBRARY OF CONGRESS

Is there not a cause
When I came here I was honest to obey X
in his first appearing, believeing that
therein I should find complete deliver
ance & eternal salvation from the corrupt
ion of my wicked nature, & was confirmed in this
hope by the witness in myself so that my
seed remained in me & I did not look on a
woman to lust after her; & this power I received
before I came here in which I felt great free
dom of soul according to Pauls testimony Rom
6. 1.2. which prepared me to receive the faith
of his second appearing that Christ was come
without sin unto salvation & that he would
perform this work in & for all who would obey
him until the least & last remains of a wicked
nature should be purged out which faith I
received & in which I now stand, wherein I
before has been much strengthened
by the ministration of this good spirit
by my elders & good brethren & sisters
herein I mean to persevere following peace
& righteousness with all men & holiness with-
out which no man shall see the Lord.
Ills for any evils that may have or doth exist

in the church I judge no man but myself
& feel to be at the work, therefore I do not feel
to call to the mountains & hill to cover me in any of
their dens. Wherefore my elders & good brethren
& sisters may repose their confidence in me
that I am determined to stand free in the perfect
law of liberty to love my neighbor as myself
from this time henceforth & forevermore Amen
Tiesday 5.th & 5th 12. Month. Saml Parkhurst

THE LIBRARY OF CONGRESS

In Chancery.

Alla vs. Spinning & al

Assumpsit for murder, blasphemy, tyranny, assault & battery, injustice cruelty, robbery &c. Plea Non fecerunt

It was stated in the Bill, that Plaintiff previous to joining the society had acquired the keys of the kingdom of heaven Possessed the apostolic faith, was cleansed & purified from all lust was perfectly dead to sin & alive to God conversed freely with angels, was commissioned by the Almighty to set up his kingdom on earth & had in his possession the foundation stone which he was instructed by an angel from heaven to lay among the Shakers as the ground work of the latter day temple — That after joining the society he was robbed of his treasure by a certain John Woods who abused him in a most barbarous & cruel manner. divested him of all his apostolic power & filled him brim full of lust. — That after being delivered from Woods he again

recovered his property & remained in possession of it until the order was changed & Elder David & Eldress Malinda were placed at the head of affairs. under whose jurisdiction the plaintiff was appointed Elder at the North lot. that while there in the exercise of his eldership. he sustained many barborous & cruel abuses by mauling & beating until he was removed from thence to the West lot & James Darrow put in his place. That being still kept in his office at the West he recovered a little life & strength but being still held under the jurisdiction of defendants. they continued to beat & abuse him & finally cut his throat from ear to ear & sucked of his blood. after which he was taken into the church & now sues for justice against those oppressors & murderers & a full restoration of all & singular the property & powers which he first brought into the society & which were either given up & devoted to the common interest or taken from him Vi et armis. by force & arms.

Sundry witnesses were examined on the case
First Brother Matthew who affirmed that
at the time when plaintiff complained of being
abused & killed by Woods he the witness
thought that it was plaintiffs old man that
complained the injury & had no idea of either
his soul or body being materially
hurt, on the occasion — that he was wholly
ignorant at the time of the plaintiffs claims
to preeminence, & that if witness had sin
ned by connivance at such cruel treatment
& affording no redress & protection to plaintiff
it was thro ignorance, & hoped on that
ground to obtain plaintiffs forgiveness

Betsy Babbit & Ann Parkison were introduced as witnesses for plaintiff & their evidence went to substantiate certain facts relating to plaintiffs removal from the North to the West lot & to develop some of the causes but nothing amounting to murder or any personal abuse, outrage or cruelty whatever: On the ground of confession defendants were admitted to relate facts & proto-

of action as far as they could remember
or felt conviction — first Elder David,
confessed the fact of exercising government
over plaintiff. according to the trust com-
mitted to him. in which, in union with
the Ministry & his fellow labourers he chan
ged Plaintiff from the North to the West
lot family & put J Darrow in his place, jud
ging that the talents of Plaintiff were not
competent to lead so large a family as that
at the North but might be profitable in
a smaller family. Sundry particulars stat
by plaintiff, defendant could not remember
but frankly disowned whatever might have
the appearance of injustice or cruelty & on that
score desired that charity & forgiveness might
be exercised towards him.
Next James Smith confessed the fact of the afor
said removal & also of having ministered to
the family at the North on a certain subject
& in a way that indicated superiority of
rank to plaintiff but denied the charge of
lying with which pl had accused him.

both these defendants agreed in their confession
of general facts as far as related to the exercise
of their offices, but solemnly abdicated the
idea of degrading plaintiff from any personal
animosity or ill will or any wanton abuse
of their gift to exall themselves above him
on the ground of manism, but according to
the counsel of their superiors, the general sense
of the body & for the protection & increasing
travel of all concerned.
Next Elder Malinda concurred in the
confession of facts, admitted lacks of Wisdom
in the exercise of her gift acquitted the min-
istry from ever teaching her any thing con-
trary to the spirit of Mother's gospel & wherein
she might have at any time acted in a differ-
ent spirit she alone was responsible & was
willing to submit to the judgment of the church
humble herself, suffer rebuke, or any mortification
that would expiate the offence. The case was then
arbitrated on the ground of plaintiff withdraw-
ing the charge of murder exhibited against these
persons as it lacked proof & forgiving all other
offences on gospel principles, to which in substance
he acceded declaring that he held nothing again

any person living but against that spirit which had exercised all those reputed cruelties upon him. & that he never would be satisfied or feel released till that spirit was put down, & all Believers of every clap & order brought to a perfect level.

The opinion of Sam.l Parkhurst was called for whether he considered the satisfaction given by defendants competent to the requirements of the gospel; to which he replied that he was not a competent judge but was willing to submit it to the decision of conscience.

The prosecution was considered as being continued not against those persons but the spirit of government in the church & to lie before the court of conscience to be decided by the chancellor. or first in the ministry, who on report of the true state of the case deemed it expedient to release plaintiff. ~~& to be united with him~~ from all care or authority over any other soul & once more to fill plaintiffs little lot of eldership with another who had faith in subjection to a head.

Elder Matthew Versus Alla

This case commenced in September or October upon a charge of slander committed by defendant against the church in defaming, & in a disorderly manner accusing the members by & Elders of cruel & outrageous conduct practised on himself & others. Plaintiff who was then in care of the family of which defendant was a member went & told him his fault but defendant refused to hear him Plaintiff then called two witnesses viz Eleazar Wright & John Babbit Before whom it was established that defendant had accused the leading characters in the church as being the cause of driving many innocent young people to the world & ruining their souls, — that the evil of so many going off was chargeable to the Leads, & that the foundation was corrupt it was further proved that defendant had professed to receive his knowledge of these things by revelation from God, sometimes he had said that it was from an angel, at other times that he received

his information in dreams & spin visions
in which he saw Father David in hell not
eternal hell, but bound under torment for his
cruelty & oppression on this occasion he denied
that he ever made such assertion & professed
to believe that Father David had faithfully
ministered the gospel, but acknowledged his
having said that if Father David had been
the means of ~~any~~ souls perishing he would
have to suffer for it until all such were
raised again to life, moreover that defendant
had formed & propagated such an opinion that
the patriarch was thus under confinement
was inferred from his confessedly having absent
ed that he had not been in the village since
his decease. Plaintiff was again admonished
of his error & warned to desist from propaga
ting such false & slanderous stuff, but became
more contumacious & industrious in going
about & taking every opportunity of propa
gating his dreams & visions & pretended re
velations & asserting with great boldness that
the power of salvation was not in the church
but committed to him. & that the whole order
had to come down & acknowledge his gift as

as the foundation. The case was then repeated to the ministry who appointed a counsel of seven members to labor with Defendant to release him from the false accusing spirit with which he was possessed, but he refused to hear them & assumed the right of vinting for three hours & more all manner of slander & defamation against the eldership & whole order of government among believers [illegible] was then called to hear the church released from his eldership & all care over any soul & counselled to stay at home & cease from propagating any more his dreams or visions & labor for his own soul, to which he promised obedience after his usual manner but in violation of this charitable counsel of the church which afforded him all the privileges of a common member of the family he continued without restraint to sow the same seeds of discord among all that would hear him: & went abroad into other families on the same mischief making business. still pretending to unite with the family in worship & other common privileges, Now in the issue of all these trials when every means

have been used to change his sense & no re-
pentance, reformation obedience or subje-
tion is manifest. the question comes to this
point Is he longer to be considered as a mem-
ber of the body or henceforth to be as a heathen man
or a publican, & treated accordingly. that is
conducted to the place of entertainment for
strangers. How can so good a man as he possi-
bly bear to unite with those whom he esteems
tyrants, robbers. murderers, bloodshedders &
every base character. A man that professe
to be the son of God perfectly free from all
lust, perfectly just & righteous &c. what fel-
lowship can he have with those who are only
begotten of the Father & travelling in regener-
tion. But on a contrary view if he has prov-
himself to be a self conceited, aspiring, proud
deceitful man who throws his voluntary hu-
mility & a display of apparent simplicity
ingratiated himself into a degree of forwar-
wheich he could not support. If his ambition
for bade him to yeald his claims to preemin-
& being for his weakness & imbecility degraded
to a lower standing envy has been added to his
ambition.

he has yielded himself up as an agent & instrument of the devil to deceive the simple to poison the unguard & to afflict & confuse the whole body must not every principle of reason conscience, & common sense concur with the gift & authority of God in dismissing him from any further relation to the simple subject & obedient Believer

Is there not a cause?

Facts well attested or notorious to all will develop the cause why so many have risen up against the order & authority of the ch[illegible], as tyrannical & oppressive refused subjection declard independence & carried on their deep & dark conspiracy, till they have worn out the patience of the saints forfeited all right & privilege to union & perished from the way. The church was in peace & usual prosperity in 1826. when the mixing of spirits began through the door that was opened toward Wilmington from the adversaries of that society a spirit of jealousy had got up against the Ministry as the cause in some it rose into rebellion & spread like fire till it spread in a general storm. this jealousy & lack of confidence had its ministers & agents conveyed to every society who in consequence of the dissolution

of the order at West Union felt themselves free & independent to say & do as they pleased. with this disorderly spirit they imposed upon the charity of the societies into which they were admitted took advantage to plant & disseminate their poison. We need only name an[illegible] Mr. Martin Dan[l] Rankin who alone were sufficient to spread darkness over the whole church & defame every character in it, the ministry not excepted. Martin could lecture to the young people largely on his experience that he had passed through all the degrees of Shakerism & found it to be all rotten while he could not produce a solitary charge of moral evil against a soul that stood in the eldership or lived in the meeting house but himself Rankin had gained enough from his experience in the spirit to excite jealousy enough towards that department & his stock of infidelity was sufficient to subvert the faith of all who lay under the least trials or would listen to his abominable stuff. Now among all the characters at Union Village who was there that stood in a position to receive the essence of all this darkness jealousy

infidelity & treason so favourable as Mr. M.
A person who thro all his past experience had
aimed at some marvellous degree of popularity
& chagrined at his various disappointments was
now reduced to a level with common folks in the
church, open, free & affable in his turn he laid
himself open to the young people male & female
to hear their secrets & their sentiments gathered
their burdens on to him without any orderly
way of getting them off this put him into a
fix, & pushed him as it were into a deep labor
to work out some way of carrying on those free
doms one side of the common order had he open
ed in order those stirrings of nature that were
excited by his freedoms among young females
& other such matters he knew the council for
him would have been to keep of the way of
such temptations & take up his cross against
meddling with things that did not concern him
but such was his headstrong independent sense
that he pushed ahead under the pretext that
he was doing a great deal of good. & was likely
to be a means of holding & regulating the young
people. Thus he advanced on the the gift
such as it was came out for Aquella Bolton
to take charge of the evening school. Here a
spirit of infidelity, popularity pride & m

dependance got a seat in many which soon
bred defiance to all the power & authority
of the church; here the seeds of conspiracy
were planted & took a rapid growth by an
exchange of letters social intercourse & spe-
cially by by called meetings & proposals for
open rebellion these things afforded an op-
tunity for our hero to look out for some
conspicuous stand for himself in this ge-
neral contest. but without a colleage to
assist him in working the wheres he of
himself could do nothing — this was the
state of affairs when the grand move
took place & Abijahs lot fell at the Eas
house in care of the school family, there
he found a man exactly to his mind a
This was William Hewet who for a long
time had been grievously troubled in his
sleep with some invisible demon who
would load him with distress & force
him to vent the most alarming cries
& vociferations on such subjects as
suited the invisible genius. which
strange impulse got so habitual that
they followed him into his wakeful
hours & held him them almost continual
agonies distress.

When these two singular geniuses came both
& William came to open his mind to Abijah
his elder. each found a fellow feeling in the other
his heart William who was deepest in
the experience of visions dreams & supposed
revelations opened his whole treasure to
his elder with unbounded freedom, who as
freely received the whole as the true coin
of divine inspiration & thenceforward
they were mutually devoted to dreaming
& construing & inventing figures & allego
ries to suit the times & in some way to
bring about a revolution in which they
would stand as first pillars & bring the
whole order of the church on to ground
that suited their fancy. The following
statement was given by William as near
as can be recollected to Matthew & Eleaz?
Monday Dec 6th 1820.
To wit, that he William was first in the gift
had passed into the spiritual world & saw
Father David after his decease & that he
was received there in his order, with accept
ance & the faithful believers all gathered
to him as their head. but such as had fallen

back by means of circumstances in which they were not guilty also laid in for a share in his help to raise them out of their loss & obtained a gift which he accepted, & his labors had been with them which was the reason of his absence Union Village being his home that this was the work now going on in the spiritual world & that Father had sent him to open it here in the church & to lay the foundation but he was not received till he applied to Abijah & gave it all up to him. & after abijah had received the gift the angels flocked to him & surrounded him & if he was rejected the consequence would be dreadful. We asked him sundry questions as to their claims to priority & he constantly affirmed that he was first— We observed a difference in their gifts his being as he professed a gift of charity & mercy & Abijahs that of stern justice & an implacable claim to revenge. In this he said Abijah was wrong but he could rectify him in five minutes. upon the whole that we were all included under sin that God might have mercy on us all. We advised him to commit those things that he had told us to writing which he said he would do but

instead thereof he wrote the following which
got Abijah to
the same afternoon was handed by the deacon.
"This is the will of God unto me concerning the
church that all rule & authority shall be com
mitted unto the son that God may be all
in all
Concerning gifts this is what I feel
that Father Richard should free himself
of all burden & all rule & authority & lay it
on Elder Solomon as a son for the redemption
of the fathers. and father Matthew Houston
in like manner to lay down all rule & autho
rity & to release himself from all burdens
through father Richard McNear to E Solman
& Elder David in like manner thro father
Matthew & so on through the whole order
by honesty opening according to the abovemen
tioned order strictly blame or fault.
This is the gift of God to me otherwise judgment
without mercy. —— William Newell
And if Elder Solomon finds himself unable
to bear the iniquities of the fathers & the people
let him apply to Abijah Ally who holds the gift
of a son. It was asked me whether the gift
that is given to me & that of Abijahs did not clash
I can assure you they do not for I can venture to

say that his corresponds with what I have written farewell. Wm Hewett.
There are other things which can be attended hereafter."
Next morning Tuesday 15th Abijah came early to my shop entered into conversation which lasted above two hours In which the foregoing communication was talked of. he said that he himself wrote it from William's mouth & Saml was present as witness, I requested of him some further explanation as to those lots of care whether they were to be filled by others or left vacant, in reply to which he went on to state that the fathers were to come down to a level with the children & all rule & authority to cease forever, to have no more preaching but to let the spirit speak by the children that Elder Solomon must come down out of the meeting house & live in one of the families on a level with the fathers & there bear the inquietus of all
I asked him if he would then take possession of the meeting house this he humbly refused, then said I you are entirely left out to superintend this (Cradling) work; this was granted, - & on some further inquiries, said that he wanted no relation to the body in its present state, that there was not a speck of salvation in it. This in particular I requested him to write down & lighted the candle for that purpose but he refused to do it & said I might

I questioned him still further in relation to E.S
& he roundly stated that he had no faith or confidence
in him in his present standing— that he was a
soul murderer & had stabbed William Evans to the
heart & killed him. A man that he had taken
in to his very soul & was the most pure, lovely crea-
ture he had ever seen on earth.

After some recess he came again to mend out
some things in his plan of order & Mentioned
Andrew Houston as a suitable person to stand
with elder Solomon, On the level said I, yea: &
Andrew on the level with James Wallace & Jona
than Gandy yea. but what if John[n] will not quit
gratifying his lusts must Andrew & Elder S
come to the level with him in that. further the
deponent said not on that point

I assured him that his plan would not carry, &
if he persisted he would presently be raving
thro the streets & round the building like Wm Scales
to which he assented expecting ere long to be at it
if he did not get a hearing before the congregation.

Next morning, fri. Jan[y] 19th a lengthy discussion
took place. in which the three disciples
seemed to unite in asserting that the power
of salvation was not in the body. that the
whole were corrupt— two asserted that
Elder S was a murderer the third being
so kind if that was his opinion said he had
reason enough the day that he was here—

Alla still pleads his right of perfect free
dom – liberty of conscience to say & do as he
pleases, to be bound by no order, subject
to no regular lead – That he is now clear
of lust & all sin & should he receive any
mene stration from the order his lusts
would soon be stirred up again. &
poor man! ignorance may afford some
shelter from condemnation but it is
the hight of arrogance in him to suppose
that he is not fully comprehended
"I was alive once without the law but
when the commandment came sin revived
& I died. – & that which was ordain
d to life I found to be unto death
it deceived me & thereby slew me, this
slaying the silly creature calls murder
& charges it to John Woods & others that
had the rule over him. but it was the com
mandment & not the man that occasioned the
death. Now forsooth the last effort is to reject
all rule & authority; & pretend that there is
no use for government or order that he is dead
to sin & what need for any commandment that
he means to do right, & who is lord over him
In fact his meaning is to take away the law &

then he cannot sin for sin is a transgression of the law. & where no law is there is no transgression. This is their freedom from sin & deliverance from lust for I had not known lust except the law had said thou shalt not covet. a cheap way indeed to get through the new birth & lead on the sea of glass & to get the little stone! what a cursed deception to offer any person of common sense! heaven & earth may pass but one jot or one tittle shall not pass from the order of God till the whole is kept. —— Sab. 21. Must own that that he hardened his conscience against all proof from the elders because the effect of reproof was to make him feel unhappy. Thus they are determined to save that life which the gospel requires us to lay down of course they shall lose it. while he that willingly loses his life without charging the Elders with murdering him shall find it to life eternal.

Alla commenting on his plan affirmed that God the father murdered his innocent son & was condemned for the deed & therefore gave up all power to the son as judge who then stood to bear the iniquity of the father for his redemption from which he inferred that in like manner we fathers had murdered him & that we never could be redeemed till all power was given

him & he was exalted as a prence & a savior &
this was the import of his plan tho shrouded in
allegory & the fog of fanaticism.

(Saturday 20. Abijah made a visit to Lebanon &
had an interview with 5 apostates went in compa
ny with J. Gandy all out of union.

His profession of perfect freedom from lust is
a manifest proof that he had totally lost all
gift, as an elder if he ever had any. That he has
no feeling of the infirmities of others or he
would certainly have taken part of the same
that they had. But his whole care was for him-
self to get the character of a great saint.

He was repeatedly requested to commit his
charges to writing, as he had verbally stated them
& finally Dec. 20th he handed the following
which he pretended was the thing requested.
" How long O Lord shall I go mourning for
Zion & for her slain? She sprang up at
first & did grow. Her root appeard strong
& had the appearance of wisdom, & when I
saw her I thought she was Wisdom, But she
brought me up as the son of a stranger, Hagar
when I came to want thro her own neglect &
asked her for food & durable clothing, which

she promised me in my youth, she refus-
ed me & disowned me & now I am cast out
among strangers to mourn & sigh among
the rest of the slain of her children, notwith-
standing before I left her house, I sued
her priests whom she appointed for guar-
dians & opened her cruelty before her eyes
but she set her great lions on me to tear
me to pieces & commanded them to give my
body to her young lions & her whelps that
they might eat me up. And now they have
sought me to destroy me; but thou O Lord
hast delivered me out of their hands. But
whither should I go seeing that thou alone
hast the words of eternal life. I have
fought the good fight - & have finished my work
which thou hast given me to do, and my
crown I am satisfied with & what I have
gained I shall hold fast thro thy help. I have
done unto her that which thou didst comm
and me I have shown her filthiness on her
skirts I have shown both her & her priests
their drunkenness, murder, & hardness &
oppression & how they have oppressed the
poor & have caused their children to pass thro

the fire, & have showed them that thy judgment is come & that thou wilt give her the reward of her doing. Nevertheless she and her lions who have learned to catch the prey still pursue after my soul, & lie in wait to take it as a lion watcheth for a lamb, that is broken from the flock & they know it not that it is thine own hand that hath stirred up their fury against me, they think it is me that troubleth them but I do not complain for thou O father art my shepherd & wilt keep me now I will ask them as Balaam's ass did when the treacherous prophet wished for a sword to kill her when when she forbade his madness, by stopping on the way. Did you ever know me to do so before, & have you not rode me these fifteen years or more? I have never refused to obey thee in one instance. I have gone through dangers, hunger hail & storm. I have carried thee patiently thro' the rough way of thy will & have suffered all the changes of thy sentiment & have carried thee whithersoever thou wouldst go & now when I have seen the angel standing with the drawn sword of justice ready to cut thee off forever Thou O man of blood & woman ~~of blood~~ too,

have condemned me to death. O thou tender
father & Mother where is thy charity if you
have murdered your own offspring thro your
cruelty what will you do to me, O my soul
weep & mourn for them for they have gone
astray following after Balaam the son of
Bosor who loved the wages of unrighteousness
& was rebuked by the dumb ass who forbade
the madness of the prophet. I am sorely beaten
& yet I cannot ask for mercy where it is not
to be found, for I have offer'd myself in sacri
fice for those whom ye have slain whose souls
cry under the altar & are waiting for the a-
venger of their blood with whom & for whom
I am a witness & thou O bloody woman shalt
not escape because thou hast said in thy
heart secretly I am no widow, but thy sor-
row shall come death & famine in one day.
& thy great men shall mourn for this for
thou hast rode on the beast & hast subjected the
innocent to thy fornication & have slain them
for thy own pleasure, even because they have
followed thy example, & thou hast become drunk
en with their blood. Do I not know this things
saith the Lord Almighty? Do I not know &
have I not seen the just condemned & betrayed by

you saith the Lord? & have ye not covered the accursed thing — I counsel thee to repent & do thy first works saith the Lord or I will come unto thee quickly & fight against thee with the sword of my mouth, saith my god. Come now what is thy first faith was it not to confess & restore at least at least that was the faith that I received & it is the faith I have kept & I have kept the counsel of God thro my ministry & eldership & my conscience bears me witness that I have obeyed them in all things without reserve until I was more the child of hell than I was before. for I was forced to cover for them that which I knew in my own conscience was murdering & destroying the innocent which was a thousand times worse than anything that I ever confessed or done: for it was taught me to cover no iniquity, but to stand in the light & walk in the light & to talk in the light & wherein I had stolen or cheated, to confess & restore down to an apple peach or pin. This commended itself to my conscience & while I was engaged in this work of searching myself for defects my soul grew in strength & my confidence grew in the manifestation of God in mercy.

ut when I perceived that they could wrong a soul
ithout remorse of conscience & lead them into diffi
ulties out of which they were unable to deliver &
ather than acknowledge their fault, assert falshood
thereby cover themselves & make lies their refuge
where is the place for my confidence or for the con
viction of the unrighteous since such is the foun
dation for the condemnation of a lost world
can you say to mankind Follow me as I follow
Christ. Christ came not to destroy mens lives but to
save. He came to seek & save that which was lost
But if this is he, he has come on a very different
errand from his first appearing for he now
seeks that which is good & an honest heart &
takes it away & leaves falshood instead thereof
This at any rate is the way they have served me
in spite of all my exertions to hold them in the
truth in order for me to have a foundation to
place my confidence in them. And if it was to save
a thousand worlds I could not believe that by
confessing before them, that my deeds were brought
to the light. & if I have any thing for them it is
to say — thou art righteous O Lord because thou
hast given them the same judgment with
which they have judged for thou hast given
them blood to drink for they are worthy for
they have shed the blood of thy saints & thy
prophets & of the righteous.

Decr. 30. 1820.

Abijah. We would speak to you, but you seem determin'd not to hearken. we therefore write, once more to warn you if peradventure God may give you repentance to the acknowledging of the truth & that you may recover your soul from the snare of the devil by who you are taken captive at his will.

Now in the first place it is admitted that in your first faith you were simple, teachable & conscientious. that you gained a good degree of union among the forward class of Believers & wherein you were promoted as a family head we do not say but you were faithful according to your understanding (tho very whimsical, self conceited, & shuffling in your natural creation) But with all the good qualities you possessed it never was supposed that you were created to be the first elder in the society or for any very extraordinary purpose whatever It therefore happened to you as is common to others that your priesthood was changed, that you were deposed from the

case of a large family to a smaller one, in
this case it was apprehended that your old
man would be chagrined, and caution was
used as much as possible to protect your
faith & better judgement from sustaining loss.
but it seemed impossible to reconcile such
a change to your views of yourself or to stop
you from complaining that you were unjustly
treated & even from exposing your folly in
holding out your claim to the first leadership
in the young order. Now all must know
that this could not fail to subject you to
farther disappointments as he that exalteth
himself shall be abased. hence your removal
out of that order into a common lot in the
church where you have had a fair & open
opportunity to exercise all your ambitions & prove
unto your views of leadership to the full extent.
which you have done with a degree of system
& craftiness which no doubt required the
aid of an invisible agency such as you pro
fess. When you came into the church you
found matters much to your mind, a
majority of the young people in that stage of
life the most susceptible of such ministra

tions as you had to offer. Nature strongly in-
lending against the cross - gallied with the n
tifying rules of church order ready to catch
at occasions of trial against against their
leads - fond of novelty, thirsting for knowl
gaiety, pleasure & every forbidden freedom
suited to the passions of a youthful mind
& a number of them unsettled as to their fait
or determination to obey the gospel. What
a field of labor was here opened for such a
genius as thine & how artfully didst thou
enter upon the labor of ingratiating yourself
into their confidences as their elder. by com
ing down, coming under them with the
profession of being a little child but real
with the subtelty of a serpent to get all their
openings keep them to yourself & use them for
the purpose of drawing them off from their
protection & by your sly insinuations & myst
terious hints to blow up the fire of dispatisfac
tion & gradually prepare them for rebellion
& revolt. times & circumstances moreover
greatly favoured your machinations, the
changes in the Ministry & eldership had
related the zeal of some for the support of

rder. the general amalgamation of senses
on the occasion of the West union move tended
to cover & obscure your hidden influence
& lastly the absence of the Ministry afforded you
a grand opportunity of pushing your plans
forward with more facility, & encouraging
your agents to advance with more boldness
in their independence & opposition. Thus
matters progressing to your mind, by a strang
& almost unaccountable dispensation you
found yourself again at the head of a family
& now or never was your time to bring all
your forces to bear on the church, to head
a party, put down the whole order & place
your petty self at the helm of affairs. It is
needless to recapitulate the stratagems
you took to impose upon the simple hon-
est hearted, to ingratiate yourself into the
confidence of elders & other respectable
characters by your pretended visions &
dreams & the witchcraft you a shid over
others to get them to dream for you. Was
there ever so infernal a deception carried
on since God had a people on the earth.

creeping & mincing along with your accusations against one & another, saying & denying what you said & saying the same over again & construing it thes way & that to be wicked & bewilder the mind till no longer able to hold in the ambition & enmity with which you were gorged you came out against the whole order Ministry & all. Need we remind you of your horrid speeches & blasphemous charges, & unbridled abuse of the sacred name of God, pretending divine authority for your hellish plots? Need we refer you to your more modest writings in which you place yourself above all rule & authority? Is it necessary to remind you of your transgressing the only gift in which you could keep any relation which was to stay at home & labor for your own soul? How often have you violated this counsel by strolling about to different families seeking occasion to poison & corrupt individuals & openly to go out of the church to hold correspondence with

apostates. contrary to all order? A bare & brief recital of these things may suffice to bring us to the point in hand, which is to offer you once more a previlige & space for repentance and out of charity to your soul & if possible to save you from everlasting dishonor & ruin. we exhort you to relinquish your mischievous designs to desist from your fruitless attempts to scandalize our Monthly elders & people — to drop [redacted] your [redacted] among young people & whatever you have to say on those subjects that it be in order to those who are able to hear & help & help you, to take the ground of a penitent attend family & publick meeting as usual but not to attempt to [redacted] unite in worship until you give satisfaction that you are reconciled to the order & in union with the body. If you comply with this reasonable requirement well & good, if not prepare for what follows.

Saturday evening meeting Janʸ 10. 1829.
It was requested that Abijah would not in

present circumstances undertake to unite
in the worship but stand by as a spectator
seeing it was generally known that he had
separated himself and did not profess
to hold any relation to the body.
This little piece of counsel the expressed
in the most mild & simple terms so agitated
him that with a violent spring he rose and
stomped with both feet to put it out of all
reasonable dispute where the dragon spirit
had its seat. in the mean time he cried out
abruptly that he would worship god on
this ground as he chose &c. he was urged
to silence by the deacon, but condemned his
interruption, till appeal was made to the
family whether they were willing to put
up with such conduct several answered
nay. Samuel said that if he was obliged
to stand by in meeting he would go with
hers. the answer was that he was heartily
welcome or any other that chose.
Saml. condemned that he knew of no law
to condemn a man before he was heard
after the bustle subsided a little we re-
sumed our position sung a hymn and
dismissed meeting. — To obviate simi-
plia of injustice the following note is exhi-
bited.

Jan'y 10th 1829.

Brethren and sisters, according to the common faith of Christ's second appearing.

It becomes our indispensible duty at this time to lay before you, for consideration, a brief statement of facts & circumstances relating to that spirit which has taken its principal seat in Shirjah Alley and for some ~~time~~ time past has rendered that individual conspicuous by many peculiarities.

It would be unnecessary to enter into a general portraiture of the character & conduct of a person with whom most of you have been familiarly acquainted for several years. His peculiar talents disposition and manners exhibited in the various lots & stations which he has occupied among you are proper subjects for your own reflections without any comment from us. What he hath manifested since his admission into the seniour order will furnish the subject matter of the present report: and here we need only

appeal to your own understanding as to the situation of affairs in the church, ~~at the church~~ at the time of his coming into that one. It may be recollected that a change in the Ministry afforded an ample field for every interprising & disorderly spirit to offer their objections to the part, their dissatisfactions with the present, & their plans of reformation under pretext of a future increase.

At this period many of the young people had arrived to that stage of life the most susceptible of impressions unfriendly to cross-bearing & the mortifying rules of church order: a number of them, at the same time, unsettled as to their faith, fond of novelty & the fancied pleasures of the world & all the pleasing allurements calculated to ensnare the youthful minds. Without charging Abijah with an evil design, it is easy to conceive that such a state of affairs would naturally invite him to take an active part among those various characters to hear their trials & unreconciled feelings & by a collation of senses to form an association of spirits one rule of any regular lead. Thus gradually & almost imperceptibly the seeds of re-

bellion sprung up under a disappointed & heated imagination & the moistening influence of a voluntary humility. Succeeding circumstances still tended to favour the growth of those evil plants. The occasion of the West Union move gave latitude to some malignant spirits to creep in & promote the hidden influence of this conspiring party. And lastly the general revolution that took place last August, & the absence of the Ministry at the close of it afforded a grand opportunity of pushing forward, with more facility the plan of independence & bringing to issue an opposition to government which had long been growing in the soil of secret conspiracy. Then it was that Abijah began to show himself by espousing the cause of the unreconciled party & declaring against the government of the church as tyrannical & oppressive, & that too under pretext of a special revelation & commission from God and under this pretext to ingratiate himself into the confidence of a number of respectable characters even elders not excepted.

~~Was there ever a treason or plot contrived with more craft & deception, planned solely with the annals of Church history?~~

But with all the gloss of pretended inspiration & the plausible professions of humility, charity, justice & equality in the name of Jesus Christ & Mother, a scheme so manifestly subversive of all order could not long elude the vigilance of an honest shepherd who on the earliest notice of the spreading canker applied the wholesome remedy of reproof, admonition & timely caution, which had no effect but to excite him to a higher degree of animosity. He was then called upon & labored with in the presence of several witnesses & convicted of having charged Father David with cruelty & oppression & saying that he saw him in hell & suffering for his tyrannical governm. over the people: and saying moreover that the ruin of so many going off was chargable to the leads, & that the foundation was corrupt: which things in substance he acknowledged, justifying himself & asserting that he had these things revealed to him by dreams & visions & was authorised to assert them for truth. It then remain'd to determine whether he would hear the church, accordingly that authority was exercised in releasing him from any further care as an elder & counselling him to labor for his own soul, to stay at home & cease from ministering his dreams & visions any more

But has nevertheless continued to assume the right of teaching & laboring as usual with all who chuse to hear him, & of going where he pleases either among believers or the world & holding correspondence with reprobates at home & abroad in a manner sufficient to prove that his union is with that party. He has moreover explicitly & publickly in presence of the Ministry refused to own the head of the family in which he lives & practically improves every occasion of instilling into the minds of the family and of visiters a spirit of opposition to the regular authorities of the church & what we esteem the foundation principles of the gospel.

The doctrines which he seems intent on propagating & which we gather from his writings as well as his daily conversation include the following ideas Viz. That Jesus Christ & Mother Ann are the true spiritual parentage in the work of regeneration & to be followed as such. That their labors & those of their successors were good & profitable as preparatory to the setting up of the kingdom. but no mention is made of the elders who labored with Mother of Father Joseph or Mother Lucy or any who have succeeded them as having any right of their

ship as the true children of God or possessing any divine gift for laying the foundation of the church. The church covenant he openly rejects as a mere human invention & speaks of it in terms of abhorrence. Nor is any mention made of a single character male or female since Mother Ann who has possessed the genuine spirit & gift of the first pillars. Upon the whole it would seem that the idea of real sonship had commenced with the said Abijah, that the first born of Mother Ann was found at this late period in the wilderness, where his education commenced under the ministry of angels by which he has been trained up & prepared for such a work as has never before been exhibited on this earth. From his own details he professes to have passed thro' the work of regeneration before he came to this place & to have gained a complete victory over world, flesh & devil. to have received authority to set up the kingdom of God on earth, & was by special commission sent with that little stone which is to break down all human government, to deposit it first among the shakers which if rejected will break their present order all to pieces

It would be an endless labour to trace his visionary plan thro all its ramifications especially

as it involves so many contradictions & is so eas
ly changed to suit the taste & capacity of the hearer
however it seems that on all occasions he declares
himself an unbeliever in our gospel & the present
order of the church. That he holds no relation
to ministry, elders, or people in their present
standing. That the present govern ment is a
beastly govern ment. & the church ruled by a
dragon spirit. That himself & those who believe
in him as Mothers first born son are the only true
Believers on earth, from whom the true church
is to spring & increase. He gives us the first offer
of the kingdom, which if we reject, judgment
without mercy will be the consequence. & he
will hold the key & the little stone till the work
is effected among those who will receive him.
What is represented to us in writing as the regula
ment of his god in order to our entering into the
work which he is appointed to superintend
is for the Elder Eleazar & Matthews Elder David to through
out the whole church to confess their iniquities
& resign up all their authorities to Elder Solomon
who in some way or other shall surrender or the
whole to Abijah Alley who holds the gift of a
sons. & verbally he proposes for Elder Solomon to quit the
meeting house & take lodging in one of the familie
& he with all the fathers & elders come on to the land
with their [illegible] & there spend by

with the meanest Believers or the common mass of mankind. The at first he assumed the aforementioned character of a Son acknowledging none before him but Jesus Christ & Mother Ann. finding his position there untenable, he is satisfied to be counted a prophet sent of God to bring all souls on a level & restore the pure gospel of Mother Ann, which by the by, must have run out, & left the church to degenerate into the kingdom of the beast. varying, however between these two characters as circumstances may best suit, he seems to be stedfast in nothing save in bitter hostility to the present order & government of the Church, & those who minister it; and in this particular he has never lost sight of his pretended mission & now says that he has excommunicated 3 Elders beginning at the Ministry, & thus in the same dragon spirit which he so much condemns assuming at once the headship & exercising the self created authorities of a tyrant. It may perhaps be asked, how he has been held apparently in union under all these evidences of apostacy from the faith & order of the church? The answer is that as far as he has manifested

his dis union so far he has been considered by the church as an excommunicant from the fellowship & prevelages which he previously enjoyed.. Much charity & forbearance has been exercised toward him to give him time & space for repentance & from an apprehension that he might probably be de rieved thro some constitutional bias or mental derangement, but since he has proceeded with so much deliberation to declare off from any relation to the body, that he is no more a member the least that we can do is to take him at his word to seal his own deliberate choice — & loose him & let him go.

Its a maxim both in law & gospel that when either party to a covenant dies, the party that is dead is released from its obligation In the present case according to the decla ration of the said Abijah the parties are mutually dead to each other & cannot hence forth renew the contract. The church he declares to be dead to him by receiving the spirit of the beast & that he has become dead to it by receiving an opposite spirit when

four brethren & sisters the obligation is close. It would be not only unwise but unjust to hold this man a member of the body when he declares that he is not a member. so let this suffice for the information of all concerned that Abijah Ally has voluntarily separated himself from our communion and is no longer held as a Believer or brother in the gospel or entitled to any of those priveleges which he he has so lightly esteemed & wantonly abused, unless regained by repentance & a just settlement of all his past wrongs. With regard to his claiming a privilege of vindicating his matters publickly in any of our meetings that prevelege he forfeited by protesting against the government & withdrawing from under the jurisdiction of the church, it would therefore be as absurd and as contrary to all church order for him to claim such a right as any other person not held in relation to the body.

And finally Brethren & sisters all who intend to keep the faith of Mother's Gospel we would counsel you to beware how you tamper with that spirit. lest by indulging either an undue sympathy for the man or a curiosity

to hear his lectures you may lose your union bring yourselves into trouble & finally land in the same predicament. It remains for him to appeal to a tribunal where he believes justice will be administered being he has no faith in this branch of the church, & it would be in vain for any in the Canadas of Rochester to try to form a court to try his cause. one side of the order as it has been given by our Eldership & parents in union with the foundations to which we stand accountable in any case of an orderly appeal

Jan[y] 11. The foregoing in its present corrected form was read in the midday meeting after the Spectators had retired. Abijah abruptly contradicting certain things. & in the close regarding liberty to reply to it but was refused on the ground that by his protest & withdrawal he had forfeited the privilege of any further investigation of the subject — that those documents which went to confirm the facts stated could be seen by any who wished further satisfaction & so the matter closed. During the afternoon he took every occasion to contradict certain parts of the written statement as lies. particularly that he professed

to have had the key of the kingdom before he came among believers, this he stated to his sister fanny in presence of several others as a lie. but unfortunately for him his change was the only falshood in the case for no such thing was or is to be found in the writing.

On monday morning he was released from work and requested to state his objections to what had been read, in writing: but refused, & went to work of his own accord.

Tuesday 13th he proposed to appeal to the ministry at New Lebanon by a written memorial which he intended to get Aquilla to draft. But was told that this would avail nothing he not being in relation as a member & having no faith in the order here. he went however of his own accord the same day to see Aquilla and the next day wrote to him privately on the subject by Cornelius.

On Tuesday Br. H & I made a visit to the West & had some conversation with Aquila on the subject which subject was this: He requested our counsel but we chose for him to exercise his own faith & judgment. He said then he would do it. We observed that our government was not arbitrary & we should not prohibit him but that we had no union with it.

Sab. morn. Jan'y 11th

Br Saml. With what reason can you insinuate that we judge any man before we hear him? Did you ever see or hear the protest that Elijah sent by James Wallace to Elder Solomon soon after his return from Kentucky? Did he not in that lengthy address denounce the church as a bearthy body under the government of a false spirit. & to all intents & purposes manifest his separation? Has he not been heard for hours & hours reiterating the same things. And what condemnation has been passed upon him but merely to acquiesce in his working out his own circumstances. By the proper judges it is deemed inconsistent that he should unite in worship with those whose character he is continually abusing. The judgment of the church in the true line of order is that he stand by as a spectator till he settle the matter whether to be of us or to withdraw from us. In this case you have pledged yourself to stand with him, which if you are a man of

your word you will do until you either
make good your accusations against us
or withdraw what we deem a false
charges. Respectfully yours. Elder

[redacted] A memorandum

Concerning the case which I am
[redacted] to be or charged with
convicted of duplicity, & conceived it like a
man. the following is a brief sketch of the
case as far as it has come under my cognisa
nce..... I called one evening at the boys school
& was very politely treated by the brethren in
case. the interview was amiable & satisfactory
I looked over several copy books which were
principally in large copy hand. I professed to be
well pleased with the hand writing found no
fault with any thing but the spelling of some
words On Saturday the 3d. Inst being called into
a conference with Eldrup Rachel Polly Clark
& others respecting the education of the girls I spoke
something concerning their manner of writing
implying as I meant it that our modern manner
was not for girls to spend much time in writing
large copy hand some days after I was
[redacted] by Cornelius with duplicity that is in

their presence approveing of Charles' writing & behind their backs disapproving of it— I wished to know his author for my saying that I disapproved of it. I was told that Ch. had been so informed by Polly Clark. well I did then & do still confess that had I done as was represented it was very uncandid & calculated highly to irritate their feelings but I then declared & shall declare that I gave not the least occasion for such a foul, false & mischievous insinuation. What I do not remember & another does I will admit as testimony, but what I do perfectly remember I will maintain let who will say to the contrary. Accordingly if I am charged with speaking disrespectfully of Charles' gift among the boys or of disapproving of his writing, that thing I do positively deny. If I am charged with countermanding or directing any thing respecting the school gift I deny that also. then what have I said or done that would require such a manly confession?

In the settlement of the above case Elder Matthews was present with Cornelius Ch. & Polly. Anne & Peggy being also present. the facts were fairly stated & understood & admitted that I had spoken well of Charles' writing — that I had rather commended small copy hand to Polly for the girls — That Cornelius had urged the

matter with great importunity to throw me under the charge of duplicity but that to make the matter short I had conspired the thing to be wrong if I had done so, but at the same time denied the charge or any occasion for it. The thing was then said to be settled & no more to be called up. but after separating charles took B.M. aside & confessed that Cornelius had reported to him (after his interview with me that I had lied & conspired it like a man & that they had frequently talked of it as similar to the case of the Indian of whom it was said "He tell a lie once He as good as dead" & that for the last time they had talked it over that very morning. Cornelius was then called back & face to face the thing was examined Charles opened the fact of their conspiring together, Cornelius owned it & made his last effort to support his cause but failed totally & Ch.s declaring himself now fully satisfied with my innocence Cornelius gave it up owned the truth & begged forgiveness.

All my familiars watched for my halting Jer 20, 10
see ps. 41 v. 9. & 31. 4 & 35, 20. ad fin.

Memorandum of a conversation with William Huet, on sabbath January 18. 1829.

Between ten & eleven oclock said Wm came into my room where I was sitting alone; sat down & introduced the conversation by stating that he had concluded it was time for him to settle his mind on something in which he could hope for more peace & comfort than he had enjoyed for some time past. In this I heartily agreed with him reminding him of the conversation we had had the sabbath before in which he had agreed either to open his mind according to his first faith & set out to gain his union or withdraw from the society. He then went on to state that from mature consideration it appeared to him impossible ever to gain any thing on this ground or in this society that he had totally lost his union & credit among the people which he could not possibly regain by any thing that he could do consistently on the ground. That he had for several years been exercised in a way that had

that had tended to impair his constitution
that he was of no use to the society but rather
a burden & to stay in the condition he was
in seemed to him to be only imposing upon
the people. & he had therefore settled it in
his mind to go to the world & to start the
next morning. I replied that if this was
his deberate conclusion I had nothing to
say to prevent him but would see that he
should be attended to in respect to his prepa-
ration for an orderly departure. but that
if he had any desire to be saved the way was
still open and he knew the first step he had
to take. His reply was that it seemed to him
that he had not much soul any how and
that of but little value, that his present chief
object at present was to get off from those
spirits which continually tormented
him, to get into some situation where he
could recruit his body & mind & when
he came more to himself perhaps he would
return and seek a further privilege.
that this was no hasty conclusion that he

had settled it in his mind to go ever since
last spring & was heartily sorry that he
had not gone when he first came to that
determination, that by tarrying so long
he had gathered many things out of order which had been unwilling
& others. I asked him whether he expected
Abijah to go with him. He said he did not.
What then said I will you do with those
things that you ministered to him? Ought
you not to try to take them back & release
him, He said that Abijah might do what
he pleased with them he had now to manage
his own concerns, for his own part he felt
no condemnation for any thing that he
had communicated to Abijah he was only
opening his mind in order to him. In this
I agreed that he had some plea for his justifi-
cation. But still he bitterly regretted that
he had staid so long & involved himself in
such difficulties. He repeated & said that
he was very sorry that he had ever said any
thing against the order & government of the
church & desired that I would tell the people
all that he was heartily sorry for the part
he

had acted & intended to cease from it in future — that he had in reality no evil to say of the church or society & fully believed that the elders had done as well by him as they knew how. That it was his misfortune to be overpowered by a host of spirits that he was unable to resist. That the people not understanding his exercise rather held him in derision & the elders had grown out the idea that he was insane which destroyed all his credit under which he had sunk & could not possibly rise among this people. I undertook to apologize for the Elders in ascribing certain things to bodily infirmity that it was the only way in which they could save his credit & hold him on the ground of toleration as a believer. That provided he was considered a man in the due exercise of his reason he had said things that would exclude him from all fellowship such as his vociferating against the Devil priests & hypocrites evidently meaning the elders. To this he objected that he did

of mean as but a spirit that had crept on
that the power that came on him at these
times irresistably forced him to speak as
he did neither did he himself fully under
stand the language that he used but what
ever he might have said he always found
it respected us as fathers in the gospel who
had been faithful from the beginning.
Brother went on to explain at full length
how he was first led into this strange pre=
dicament that for several years he had
been faithful & comfortable but at length
seeing a number of the youth in the chh
manifesting a spirit & conduct opposed to
the spirit of the fathers & that they could not
be governed by the faith & spirit of the gos
pel but by a kind of arbitrary author=
ity & considering that such ones were the
natural heirs & held in an order by us
him this fell upon him with a grievous
weight & turned him against every thing
I tried to show him that such labors were
entirely out of his sphere & that his lack of
ability to act that number that formed
these things upon him was an argument of

some insanity or unsoundness either of mind
or body. His intimating such against the
elders induced me to push the inquiery with
some force whether he knew them to be charge-
able with moral evil. I observed that I had
heard many complaints of a horrid charac-
ter such as unmerciful beating cutting the
throat sucking the blood & such like figu-
rative expressions of barbarous cruelty
that I had begged & prayed for a written
statement of facts but could never obtain
a solitary thing of an immoral nature
distinct from the personal feelings of the
individual as respected their official con-
duct. hence I was left in possession of the
same good opinion I had ever entertained
of those men that I believed Elder Matthews
to have been a generous kind hearted father
to the young order had spent his strength
& almost wracked his brains in bearing
their burdens & helping them along that
Elder David had taken the charge when
they had advanced into a state in which
they were more able to bear their own bur-

lam, but that I firmly believed he would
have no hand to help any soul that needed
help & would honestly & fully for it. I also
expressed my opinion of James that he had
given every reasonable evidence of his be-
ing a conscientious good believer (& even
Eleazar with whom I had been intimately
acquainted for upwards of fifty years
how many hundred times have I known
him to bathe his handkerchief with tears
over a lost world to wake up souls to fly
from the wrath to come) To all which he
very cordially assented declaring that
he had loved Elder D sincerely & esteemed
him as a father & had no reason to believe
but that he & J had done by him the best that
they could. I then queried as to the justice
of those complaints observing that one would
complain of the distance & shyness of an Elder
that he never could get at him. Another
one complains of another Elder that he is
too officious if he offer his company in any
circumstance that don't just suit the gentleman
he is cyed as an inquisitor & shy we think him

for wil. how are such contradictory
to be united? could the angels of heaven
please such a people? He replied with
much earnestness that such complaints
& objections were all wrong. Thus the
conversation continued for about two hours
in which I read to him various hymns
& other appropriate sketches of scripture
to change his views & direct him to that
that better part which his fault & conse-
cence approved but he remained inflexi-
ble in his professed purpose & left me
with a fixed determination to take his
leave of Wesleys College the next morning
went down stairs & reported the same to the
deacons. but as yet he remains on the ground
& what will be the result yet remains
under a veil of obscurity.

Eastham Monday evening Jan'y
19th 1824 Written at the request of
the Ministry & for the information of
any concerned ——— by Eleazar.
On Tuesday morning about 9 o'clock the said Huet
departed this life of self denial) nemine contradicente.

In the course of the foregoing conversation
the following particulars were read out of my
very
scrap book none of which are of a recent date
of course not intentionally applicable to the
present case of any individual ——
What is to be the issue of this business of slavery
It is certainly one of the greatest curses that lies
on this continent of republican freedom, of
which it seems the church has to partake
her equal proportion. Is it not surprising
strange that a people so unmeetly to bondage
of every description should have their con
tinentally stunned with the din of tyran
ny & oppression! We can account for it on
no other principle but that of the two na
tures so abundantly illustrated by scrip
ture, experience & observation. Abraham
had two sons the one by a bond maid
the other by a free woman. We are children
not of the bond woman but of the free

The Shuggard's prayer.

I wish my sins were all confess'd
I wish they were forgiven
I wish my soul had peace & rest
I wish to get to heaven.
I wish I could take up my cross
Daily & hourly bear dying
I wish I could obey the laws
And orders of Mount Zion
I wish my duty I could do
just like a good Believer
And not to be tormented so
With the compulsion fever.

I wish I could be free indeed
I wish I could be humble
I wish I could obey my head
And never fret or grumble.

I wish I had a stable mind
And not so apt to waver
I would forget the things behind
I would be kind & clever.
I wish I could subdue my temper
And keep it in subjection
And when I speak of old or young
To show no disaffection.

It is my prayer to be sincere
And in my lot contented
And if I say "I'll go away
I wish to be prevented.
Thus the poor sluggard gets along
& draws his daily rations
Still wishing right but doing wrong
A slave to his own passions.
But after every pious wish
We feel this humble creature
Will dip his hand onto the dish
And so turn out a traitor

That awful day is drawing near
When treason workers will appear
Strip't of their cloak of artful lies
And show themselves without disguise
The God of truth before it's done
Will show as clear as noonday sun
Those instruments of foul disgrace
Who have defiled this holy place
Hide as you may & twist & screw
You'll be expos'd to open view
And when you're blown your horrid blast
You'll bear the blame & sink at last

What sore tribulation what suffering & pain
Poor innocent souls do endure
The pure revelations of God to maintain
And life everlasting secure.

But all the distresses Believers can meet,
From world flesh & devil are light
Compar'd with the treason & lying deceit,
Of those some who pretend to unite

The domestic traitor who ever he be
Who still holds a claim to the ground
And from gospel order will hold himself free
And scatter his poison around
Gives more tribulation & pain to the just
And really occasions more loss
Than countries & kingdoms who live in their lust
Regardless of Christ & his cross.

The right of coercion Believers disclaim
This all mischief makers do know
And therefore conclude they may play out their game
As none will compel them to go.
Their hopes of protection are on human law
But what will their notions avail,
When shut out of union they have to withdraw
In anguish to weep & to wail.

Then let us be patient & stick by the stuff
For patience has got to be tried
And when we've been proved & have suffered enough
Kind heaven the case will decide.
The weak & unwary some loss may sustain
Before they discover the fraud
But no honest creature will follow old Cain
And go to the regions of Nod.

Jolly's Releasement

A creature that's tied to the tail of a cart
That's going in rapid career
Must mind his manouvres be active & smart
Or the fatal consequence bear
For if he grow sullen or try to pull back
The chain being sufficiently strong
He finds he's in danger of breaking his neck
But so he keeps moving along. — amen!
The pitiful condition of such a dumb brute
Our sympathy ought to excite
As long as for freedom he means to dispute
And thumbs himself rob'd of his right
His owner 'tis true may compel him along
But that is no profit you know,
And when fully proved it cannot be wrong
To loose him & just let him go.

When Jolly gets loose what a figure he'll cut,
So thankful & glad he's releas'd.
He'll necker & caper, he'll roar & he'll strut
With all the free airs of a beast
To his loose companions he hastens with news
Relating his bondage & pain
Nor can it comport with his libertine views
That he should e'er try it again.

Such is the true type of a libertine soul
Whose faith & conviction is small
But has to subject to some lawful control
Or else be despised by all

In all his obidience he moves by the gad
And when he gets loose from the chain
No wonder old nature is joyful & glad
And views his past state with disdains.
Not so the good soul that comes into the yoke
And loves to be righteously trained
He rarely receeves a loud word or a stroke
His service is free and unfeigned
His rights & his freedoms are social & true
And gained by industry & toil
And when the oppressor his rights has run thro
Will still hold a right to the soil.

On Tuesday morning a short time before Wm started, I reminded him of his injunction on me to publish his confession. & he acknowledged before Chauncy that he had requested me to do it. I went on to repeat that he was sorry for all his disorderly communications, and that he believed one great cause of all the confusion in the society was their scattering things out of order that they ought not — that he believed the order of the chh to be good, & had not a thing against the elders or any other person nor had received from myself or from Chauncy the least ground of offence since we had been in the family. I told him I had written a memorandum of our conversation on sabbath & this was something said about reading it to him. This however was waved as being quite immaterial. He further

added on this occasion that disorder had become so prevalent that it was out of his power to extricate himself from the influence of it that they would continually keep teasing him & he was in a manner forced to let out things contrary to his faith & understanding of the order of the gospel & for this cause he chose to withdraw & get out of the way of such spirits.

Saturday Jany 24. Today Saml is to move to the south house. James Paterson was here last night & is slated home to the West lot.

Last night had a visit by Br M & Elder Br Wm for the examination of S. He seems to express some faith in the foundation but insists on Double eyes having fair play. Use say I as the Kentuckian said of the alligator "Let the fellow have fair play." & how will it come out? The sum of the matter on a review of all the evidence in the case. That this said Double eyes. from his first coming into the society considered himself in possession of uncommon light & a special gift that would one day place him in a very conspicuous station. This important sense of the young man was alternately fostered & exposed by his being put in & out of office. & finally his ardency for displaying himself burst over all bounds. & induced him at once to aim

at the first gift in the society, & the first point to be gained was to put down all the powers that be & hold up himself as possessing the true spirit of government. to accomplish the first he declared the gov of Father D tyrannical & oppressive. He rejected Elder Matthias being priest ridden & supporting J Wm in his despotic government. He declaimed against Elder David J. to Malinda as the most intolerable tyrants & rejected Eleazar as an ignoramus, exclaiming against the poor man that he did not understand matters that he could straiten him as to the manner in which he ought to speak to the people. Elder solomon's character he did not handle so freely but occasionally condemned him as a soul murderer having stabbed W Evans to the On the other side he addressed his extraordinary experience before he came among believers his meekness honesty & sincerity & perfect obedience in the gospel & his superior talent in government &c to recommend himself.

& finally with the confidence of D. Martin Luther protested against the church as being subject to the present order of government but not against the church as a republic or body. in which he held a party interest. Ba—

Sabbath January 17th 1829

Remember the Sabbath day to keep it Holy.

The word sabbath signifies rest — The sabbath day is a day of rest, from worldly employments & vain amusements to be sanctified or set apart to pious reflections and devout exercises. Then what can be a more proper subject for our present reflections than to consider the order of that new creation of which we are a part, — This new creation like the old consists of two parts heaven & earth or in other words including both spiritual and temporal. The care & oversight of spiritual matters pertains to the eldership, and the immediate charge of temporals belongs to the trustees & deacons of each family — Now the[y] as members and Elders are placed as watchmen on the walls of Zion, it is their duty to give warning, where they see the approach of evil in any department whether spiritual or temporal.

With this latitude we would direct your attention (particularly that of the deaconship) to a subject which for some time past has rested with some weight on our minds.

It has been said (and not without exciting a little resentment in some) "that others have labored & you have entered into their labors." This is the truth, if the truth ought not to hurt any candid soul.

Then it is a truth that others have labored. We see[n] a large and commodious improvement, fields, meadows, pastures, or chard. Garden, barn, stables and all kinds of commodious buildings, adorned with a beautiful door yard set with the choicest quality of grass. Here let us pause for a moment on this beautiful green, and contemplate the design of the creator. Look round you. Here you see on every side walks made of wood on which grass cannot grow

for what purpose were these walks made? The
creator would tell you that they were intended to
go on from place to place when their duty called
them. But why not go upon the grass? the answer
is, because by treading upon it, you will mar its
growth & bruise it to death.

Now in this the wisdom of the creator is manifest
that he made nothing in vain, and if this beautiful
Green was intended for use and ornament, a ques-
tion would naturally rise whether the present in-
cumbents are advancing into an increase of the beau-
tiful and good, or sapping out the ventures of the foun-
dation on which they are placed and taking a retro-
grade march into the original state of uncultivated
nature. Let this inquiry be solved on the green.

Grass is an inanimate substance, yet like all
other parts of creation it hath a voice, and according
to its order, is not without feeling; could it speak
with mans voice, would it not utter a grievous com-
plaint against those feet, that wantonly trample it
in all seasons and in all weathers. Would it not ex-
postulate on the lack of generosity, after turning
off so much excellent hay that its roots the found a-
tion of all its strength should be mashed & bruised
among the killing frost, and jammed among the
soft mud, never to recover from the damage, and
even made a thoroughfare for common short and the
running of sleds and all the parade of vanity,
while it might in reason be entitled to the day
of rest from its common suffering.

O justice! Where are they boasted balances so accu-
rately poised by a people, professing a state of ad-
vancement!! Has not the supreme ruler of the
universe established just laws between all part

of creation? Is the animal permitted with impunity to abuse the vegetable? Nay the cries of the sufferer will go up to heaven against the oppressor and a just judgment will be the result. The vineyard was taken from the murderers and given to other husbandmen, who would use it as they ought.

Charity hath its objects in all worlds, the vegetable and animal, as well as the rational. Even sinning hath its claims to an equal privilege of showing forth the wisdom and power of its creator and who can abuses & examples on those just rights. How should it hath the love of God (or of good) in that man?

The design of these remarks is principally to turn the attention of those in temporal care to see at least to the protection of these premises. That the labor heretofore spent in bringing things to what they are either in doors or out, be not lost.

The first thing is to preserve and wisely manage the present before we lay out for any great increase and if we can in pasture see the walks occupied & the grass left to retain its little remaining strength we shall be encouraged to hope that other matters will equally have take of the common gift of protection.

As for spiritual matters, let one thing suffice at present, and that is the relation between parents and children. The parentage have no reason to bear the iniquities of the minority, as long as they are under age, & subject to their jurisdiction. But it is all sufficient for the rising generation when come of age, to bear their own burden & not to trouble themselves to gather up the faults or failings of the fathers, to stuff their napsacks with such trash, as, perhaps, may long ago have undergone all the rites & ceremonies of a regular funeral, seeing it is expressly written "the son shall not bear the iniquity of the father"!

Tuesday 20th Jany. Zapher came apparently like a believer & gave a general account of the disunion that had existed between him & .... & confessed that he had spoken to him in the kitchen in a beastly manner & his opening was accepted & measures entered into to settle their disputes.

Again on Wednesday evening he came & confessed apparently in a gospel spirit certain offensive language he had used to J. S. & proposed to go next day & settle the matter with J. This also I approved & proposed to go with him. But next morning he came again in a very different spirit & declined going wishing me to tell J. that if what he had said offended him he was sorry for it. I wished to know explicitly what he meant whether he disannulled the confession of the thing as evil he then told me that he had entirely changed his mind that he had seen that the course he had taken would lead him again into bondage This I plainly perceived he had got from his minister I then coolly & kindly told

him that if he intended to keep his relation
to the church or to be benefitted by my counsel
he must withdraw from following the coun-
sel of Abijah. That my object was to support
the order of the church his to overthrow it &
he could not possibly conform to both. This
set him to heaving & tossing in a turmoil
of feelings went down stairs & out to storm
ping & carrying on in a high shrew till I
followed him & by sharp reproof prevai
led to allay his passions. In this case I
felt more sensibly the person of Abijah
ent than in any one fact that had oc-
curred. — Thursday without liberty
he went to see Aquila & spirit most of
the day — C says he told him that it was
not his object to send a remonstrance
to the East, but to keep matters strong here
At his return about sunset he made his
appearance in the nurse room where Anne found
him [redacted] the sisters delivers the messages of
Mg. Thus in pointed violation of all counsel
going out & in ministering mischief & keeping
up a spirit of opposition in all that could hear him

Friday Morning. candle light 23d Jany 1818

Has not Abijah Alla been sufficiently proved as to his faith & intentions? Is there evil in the city & the Lord will not do something?' Hosea 7 Unto the wicked God saith. What hast thou to do to declare my statutes or that thou shouldst take my covenant in thy mouth seeing thou hatest instruction & castest my words behind thee. When thou sawest a thief then thou consentedst to him & hast been partaker with adulterers. thou giv'st thy mouth to evil & thy tongue frameth deceit. thou sittest & speakest against thy brother thou slanderest thy own mother's son these things hast thou done & I kept silence thou thoughtest that I was altogether such as thy self - but I will reprove thee & set them in order before thine eyes Now consider this ye that forget God lest I tear you in pieces & there be none to deliver (P. 50)

O Man that judgest another & doest the same that thou shalt escape the judgment of God or despisest thou the riches of his goodness & forbearance & long suffering not knowing that the goodness of God leadeth thee to repentance, but after thy hardness & impenitent heart treasurest up to thyself wrath against the day of wrath & revelation of the righteous judgment of God.

Who will render to every man according to his deeds — to them that are contentious & obey not the truth but obey unrighteousness indignation & wrath, tribulation & anguish on every soul of man that doeth evil.

Now if judgment is finally, to be laid to the line & righteousness to the plummet. We need not send up to heaven nor to the Mother church for some one to show the sentence of judgment it can be read off in the most legible characters from the very nature of the transactions of the man. interlined with the known order & universal practice of the society.

In the first place he rejected the head of the family in spiritual care, he is therefore not under the care of the spiritual head of the family consequently not entitled to any of the spiritual gifts or privileges of the family from these privileges he has excluded himself & stands debarred from every such gift & privilege.

Again he has declared himself not a member of the church of course he stands debarred from all the privileges of the church He therefore stands in no other situation than that of a stranger indulged with

I am says Christ the living vine
The goodly olive tree
And every branch that's truly mine
Is firmly join'd to me.

'Tis from my sap they spring and grow
And this beyond dispute
The tree that's good will always show
Its own peculiar fruit.

But branches ~~grafted~~ wild when taken out ~~grafted in~~
~~And grafted into this same~~
Will always show beyond a doubt
The stock from which they came

These grafts from the wild olive tree
However pruned & dress'd
Some how their fruit can always be
Distinguish'd from the rest.

Their joining is but weak inside
And hence they stand in doubt
That when by shaking they are tried
They will be shaken out.

So when the blast comes on at last
To try us one & all
We need not be surpriz'd to see
Those rotten branches fall.

those temporal accommodations that are under the control of the deaconship. as for any further concern with the ministry or Elders he has none. He is perfectly free according to his wish as to any counsel or control from that quarter, neither has he any concern with either brother or sister in point of union or fellowship as a believer neither have the brethren or sisters any thing more to do with him as a believer. his only concern henceforth is with the deaconship as relates to temporal matters. If he insist on staying in the family where he is & contending for the free exercise of his self created gifts & assumed authorities it must be in agreement with the family deacon in a manner not to infringe on the spiritual rights & privileges of others. If the family deacon judge it inconvenient or improper to employ him in business or support him in idleness he can in union with the office brethren devise the most expedient ways & means for having him accommodated with boarding washing & lodging where it will be most convenient so long as he may claim their labors

An old born ballad transcribed

The lop of man was very great
When fallen from his happy state
But if he had not cleav'd to lust
He surely never would been cans'd
But since he has been overcome
He never more with us is one
And all that's in that fallen state
Will never hate a reprobate
Come let us always watch & pray
That we may never go astray
But in the truth forever stand
Obedient to the Lords command
O loving friends let us unite
And hate the devil soul & might
That we forevermore may stand
Upon the rock and not the sand
For all who build upon the sand
In Christs' pure kingdom shall not stand
But they shall all be overthrown
And then their state they'll sorely moan
They'll weep & wail & gnash their teeth
And still they shall have no relief
Because they love their filthy lust
And in the devil always trust

I. See what a treasure here belongs
To ev'ry one that rights their wrongs
Who bears their cross from day to day
And walks the new & living way
This treasure is pure love within
It conquers ev'ry hateful sin
And all who loves its purity
Will in this treasure ever be
Then O how thankful should we be
That we have ever liv'd to see
Such a work begun on earth
Which fills us with such heavenly mirth.

Thus saith the flesh I am bereft
For truly I have nothing left
Nor night nor day I can not rest
O how can I surrender
I'm here alone without a mate
And all my cries & tears you hate
You say I am a reprobate
Also a grosp offender

Thus saith the spirit of the Lord
My grace upon the soul I've poured
The flesh shall have its just reward
therefore you need not grumble
Then I can shout & dance & sing
And make the hills & valleys ring
My goodly fruits to God I'll bring
& you in hell may tumble

Tuesday Jany 27.th 1820 the following was handed.

The full and final end of Abijah Alleys faith and Testimony known by experience as I have received a measure of that testimony & spirit started up through the agency of Abijah Alley and have put in practice that testimony or faith beginning at the foundation principles as I received it following it along step by step thro' various operations. I was then in a state ready to accuse & find fault with the present testimony, saying, that believers had greatly forsaken their first love & communion with God that was in the first leaders of the society; so that I might be able to establish the new revelation of God as it was called. So I fell to work to establish the charge of an arbitrary spirit, a spirit of respecter of persons, a spirit of captivating the consciences & bringing souls into bondage under the cloak of deception that they were only bending the devil or old man old woman

So I was ready to palm these three unclean spirits upon Believers of the present day. & say that these were the three unclean spirits which John saw. rise up out of the sea like frogs found to be in the heads & leaders of the church of God on earth crept in by a slow gradual succession, creeping in little by little until it became an object of God's notice & he would not suffer these spirits to reign any longer, & that in his mercy God made choice of Bijo a Alley as an angel or agent from heaven to reveal & to proclaem war against these evil spirits that they might be removed and his holy sanctuary cleansed. These and many other passages of scripture to prove & establish the fact by applying & palming them upon Believers of the present testimony After laboring to establish these errors in the Believers, before stated for instance the parable of the laborers that were called to labor in the vineyard some the third hour of the day some the sixth & some the ninth also some came in at the eleventh &

But when the Lord of the vineyard began to pay the latter giving them as much as the first those first began to murmur & complain saying we have borne the burden & heat of the day & these last have labored but one hour & thou hast made them equal unto us. Thinks I this parable fits the times like a shoe to a man's foot. The seven seals were not all opened yet, & trying to make myself believe that this Bigg testimony was one of them. The holy city had twelve foundations &c These & many other passages of scripture all to prove out a christian devil. I call it by that name, because such it has proved to me. Therefore I think I shall be able to give my Elders a little closer detail of the workings and operations of that christian devil that found an entrance in me some time previous to the opening of this testimony of Bigs

I seemed to be laboring under the influence of a spirit of looking out for a great increase of the work of God on the earth such as the cleansing of the sanctuary. the

setting at liberty the feet of the poor. the
raising up & bringing out gifts & talents
that were lying in the poor of this world
dead & natural & uncultivated, on the
account of the rich of this world crouding
themselves forward into business & putting
in practice a greater degree, of the gifts
talents & faculties of the body - that the
poor of this world did not nor could
not do in their present situation, so
that when coming out in the gospel
the rich the wise & prudent of this
world & the poor together were to be fel-
low [illegible]ers together for good, so that
the inability of the poor in their uncul-
tivated state and the ability of the wise
& prudent of this world to labor in
word & doctrine & their judgments in
economizing in matters & things. I tho.
probability was that the wise & prudent
of this world were rather crouded forward
in the present work of the gospel & that
there were many gifts & talents in the poor

of this world that would shortly be raised
up cultivated & put to the use & support
of the gospel so when big a testimony
was opened in some degree to my view I was
ready to harbor the thought. May be this is
it. May be this is the increasing work
of the gospel that I was, by the spirit of pro-
phesy by invisible agency taught to believe
so there is where that testimony took its rise
there is where I was handed out of the hands
of one devil into another's or the same de-
vil but different in its operations. first
not satisfied with what I had received
but looking for something more or better
than to come out of my sight in a way that
I was not looking for it. so by these means
I was in some degree captivated & drawn
over on to that side of the question so as
to loosen my bands a little from the
present & stand out free & open as I could
consistently with the present testimony
so that I might be able to investigate &
prove out the latter. Now to work I went

reading and searching the scriptures
looking & peeping at the lives & characters
those in the work of the present testimony
to try to establish these errors in them, but
to my great surprise while I was laboring
to prove out these things which I was not
able to do, the flesh with all its glory &
strength opened to my view, which alarmed
me very much. but I was not altogether
looking for invisible agency to cheer & strengthen
then me up & tell me that I was only going
to be led up to the pinnacle of the temple to
be tempted of the devil 40 days & 40 nights
being captivated so much previously I was
led to believe it & let the spirit of the flesh
raze upon me with full force & fury, & set
out in this scene of temptation last
christmas day & so suffering all the strong
est & most enticing objects of temptation
that wicked spirits could think of or invent
which drew the major part of my attention
to this great important business to keep
my self out of the sensual gratifications of
the flesh. Thus suffering out nearly two

lurds of the time I began to find that the
power & influence of the flesh was growing
stronger & stronger & my confidence in
to bear my cross against these powerful
temptations of the devil growing weaker &
weaker every day; the loss of union and
strength of protection, so I began to fail
that faith for I had calculated to give the
carnal nature its death blow in 40 days &
nights & finding that I was going to come
out missing of my object, so that I had to
turn square round & make my way out
the best that I could, so we may all take
warning from this & beware of Bigotism
A burnt child dreads the fire for I have
been plucked as a brand from the burning.
What I have written I have written.

Mark 7 I am not faithless in believing that
God will in his own good time & way cleanse
his holy sanctuary & bring out every gift
& talent that will be found profitable for
the upbuilding & support of the gospel
in the rich & poor male & femal of this work.

Sunday January 30. 1820.

Evening meeting an address was delivered
to the family relating to the case of Abijah

Text— Let all things be done decently & in ord

The common order is when any one renoun
ces his faith, & declares himself no longer a mem
ber of the body, for such to withdraw & go to
the office & there settle off his accounts.
but the case of this man seems to be quite
singular, however the time is fully come
for us to know upon what precepts he
remains among us claiming his equal
rights & privileges both spiritual & temporal
he cannot stay but under some known
character & in some rank or other &
under the protection of some particular
gift either Ministry Elders deacons or
nurses. now these various objects are often
for consideration in order to come to some
certain conclusion. Some have apologized
for his separating himself in the manner he
has done on the ground of insanity or mental
derangement. if this is proved to be the fact
then his proper place is under the care of the
nurse or physician. If his character is that
of a common worldling [illegible] he
cannot stay but in agreement with the

the deaconship, & can have no right or priveledge
to unite in worship. He has been sufficiently
informed of the order that his place was to stand
by as a spectator & we have waited long to see
whether he had reason conscience or even a man
ly principle sufficient to induce him to take
his place. now we enjoin it as undispensible
that he no more attempt to unite in worship
until he has opened his mind in order & taken
off the scandelous stuff that he has scattered
It is our right garantied by the laws of the land
to hold our meetings separate including only
those whom we hold in union & justification
But to have one among us who opens none
of his matters in order is out of the question
he may be in disfellowment & rush in to meeting
with sin covered in him, how can we minister
to such a character who is ready to snatch at
every thing that is good & yet declares that
there is no salvation in the body but that we
are goats, dragons, & every base character
that the scriptures can furnish. Now these
matters have got to be settled decently & in or-
der, before [redacted] again. & provided
they refuse that is if he remain as a believer
it must be in union with the eldership if as a

hireling: it must be in agreement with the deaconship & with the approbation of the ministry & Elders or if under bodily infirmity under the care of the nurse, he must stand on the ground of responsibility to some order or some one in care but if his object is to propagate his defamatory stuff that cannot be it is insufferable to have him withdraw from his own sex with whom he ought to keep his union & cuddle about among the sisters finally that it would be expected to have those things settled before we assembled again or attempted to unite in the worship of God with this the meeting was dismissed.

Jan 31.

Saturday morning a counsel from the church came to examine into the case of Bro Matthews, Abner William & Thomas. Bijah was called took a seat stated that if they had any thing particular with him he wished to have witnesses present of his own chusing. mentioned Cornelius & charles. complained of unjust treatment accused Chaney of abusing him &c &c. Bro Matthews intimated that their only object at present was to know his mind whether he acknowledged from two letters.

Abijah. If you are deceived you are to be pitied. If actuated by envy or malice against individuals or the body in general you are still more to be pitied, but less entitled to the charity & forbearance of the church. In answer to your statements in writing, handed me last night, about the books If you honestly confessed your sins & laid aside your (old experience as you say) & took the ground of a child so far you were correct. & now for the new book as you call it. What has been written or printed on your mind contrary to the common faith of the gospel, by any regular teacher in the church You say that we will have to own as our own hand writing all that you now have on your mind & either erase it or face it in judgment as our own work ~~work~~.
In order to help you a little to a fair calculation. I will ask you a few questions.
1. Who taught you to spend so much of your

time in smoking & chating with sisters?
2. Who taught you to take so much burden
in contriving & laying out business accord-
ing to your own curious notions & wasting
time & money in effecting things of little
profit & contrary to the sense of your head?
3. Who taught you when elder to open your
first book to the boys & read to them what
you had before read in order particular-
ly "the way of the serpent on a rock"?
4 Who taught you to keep covered up
year after year such a catalogue of trials
& to divulge & scatter them about at this
late period out of order if a full settle-
ment yearly is required by the rules of the
5 Who among us printed on your mind
all those dreams & visions that you have
been telling about since last August?
6. Who taught you that the gallises were
sent as mothers gift to us all or inspired
you to make that pretext for commencing
battle with the then existing order?
7. Whence have you received your prizes?

determination that you will never submit
to the present order of the church that it
will have to be changed to answer your
mind or you will positively withdraw
& go to the world &c S.A. S.S. N.M. J.B &c
did on the same principle.
If you can prove that I Eleazar have been
either directly or indirectly the author of
such a writing as you have been for some
time past exhibiting. I should most gladly
be to work to erase the whole of it. &
gin a new edition of the gospel on that
blotted soul of thine. for I yet believe
if those blots & blurs could properly be
taken out & your first faith become
legible that you might yet pass for a
Believer of a moderate size. so I shall
wait for you to point out when where &
how those things have been written on
your mind & memory. & whether it
would be your choice to have them erased
& enter on a revision of Fathers gifts
which will probably soon commence
& which likely you have either never
heard or in a great measure forgotten.

any authority in any of the present heads
but he declined any further investigation
soon & went to the door, was requested & urged
to return & take his seat but nothing could in
duce him to comply. so he withdrew in mani
fest contempt of the company. It had been
mentioned before he came in to have Cornelius
present also it was afterwards proposed & agreed
to have Corn.s Ch.s & Saml. Parkhurst present
but it did not appear that he could be indu
to attend he having retreated to a considera
ble distance off in the woods, the case of Ch.s
taking him out of his house & was consider
& his laying on hands disapprobated. This
being contrary to the judgement & sense of the
Chh. Chauncey also disowned it & proposed to
do so publickly to the family & that if any
were hurt he was sorry for it. so the meeting
adjourned, leaving us to cypher out the
meaning of the high claim of this atrocious
offender to the singular right of chusing for
himself such men as he would judge the
best qualified to hear & determine his cause.

Sabbath Robt. Hueets confession read in meeting

bro Cochrans testimony & experience.

Abijah professes to open his mind to Elder Matthew—

Monday morning he expresses the same wish & a willingness to confess honestly every evil of which he is convicted. & to subject himself to order. states, that in respect to past matters he feels like an idiot—that when he enlisted into those matters he expected to be a sacrifice to lose his credit & to be rejected of all—that he was impelled to it by an inward flow of sensations which carried him irresistably beyond every consideration of the consequences of taking such a course. That these operations fell on him in consequence of the general openings made to him by by the young people expressing their wish of faith & dispatisfaction with the order & good of the church—he says that his object in taking up on this side was to rouse up the fathers to exert themselves to remedy the evil without which a great part would be lost—that he acted merely as an advocate to bring matters to a fair trial that his faith & real feeling were ever on the side of Church order & that he ever wished the matter to result in the submission of the young people to their leads. He mentioned several who yet remain who talked thus & so against the order & for whom he came out to exhibit what they dare not that he personated those characters in his appearance

leaving them with his most sincere counsel
to subject themselves to authority as it
would. that for his own part he has expected
be thrown off the ground & yet that his faith
is to abide forever in subjection to the orde
of the church.

Now all this can alter nothing as to the de
precep of the case whether he act from his own
personal views & feelings or under a mistak
ation of spirit from others as their representa
tive, the actions & transactions are his they
stand charged to his account. and as long as
he retains that spirit & acts under its in-
fluence he is personally responsible for the
transactions — Whatever might have been
the original causes of his taking the interest
he did made the cause his own & became
manifestly in earnest in vindicating the
cause in opposition to the heads & present
order of the church than standing on this
ground in either sense as that spirit of oppo
sition is rejected he has either to reject it
in concert with the church or else himself of
it & return to his first faith & obedience
render due satisfaction for the offences he
has given & regain his union with the faith
ful or go with that spirit to where it belong
either upon the ground of his own personal
exportancy or as a substitute & voluntary sac
fice for the warning of others.

Monday 22d about noon Brother M.
attended to hear Abijahs opening had
first a short private interview in which he
stated the foregoing matters in substance
as he had stated in the morning after which
I was called in & the privilege was given
him to open his mind freely to us both.
he talked perhaps an hour or more with but
little interruption some things he opened as
wrongs, but professed that he had been less
troubled with the flesh latterly than formerly. which ascribed to his faith & sense in con-
sidering himself as a little child that when-
ever his sense would rise into any self-impor-
tance it would excite his carnal feelings
he said that he did not pretend to be clear
of the flesh — that he was nothing but a man
nor never expected to be any thing more in
this life. He talked considerably about
back matters & repeatedly said that he put
no stress on any of his dreams or visions.
some of them he related but said he did not
know what they related to. He observed that
the invisible agent by which he acted seemed
to know how to manage things & to adapt the

his menestrations exactly to suit the time
that after going through a particular
scene he would return to his work calm
so as to feel to drop every thing & all at once
would be filled with the spirit & power
it were to go again. He said but little
any thing disrespectful of the Elders
intimated that he had it in his power to
have turned the feelings of the people a
them if he would (the fact is in our estee
that he did his worst & that in a very
unchristianded manner. that perhaps he
could not possibly have said worse of
them than he did) but of this he made
no confession) he rather excused himself
from confessing any evil in his menestrat
as the consequences had not yet been suffi
ently proved. when he saw any evil effect
that it had he would confess it.
He owned his applying to S.M. to purcha
his premises for the accommodation of
himself & followers as he expected a num
to go with him he also stated that severa
of the family particularly of the elders
were baptised into the same

hunt, with him that they made their open
ings to him & applied for counsel & help
gainst the flesh. He further denied ever
dopting the idea of gaining a state of in=
ocence in which the sexes could inno=
ently cohabit, he firmly believed the cros
to be final & said that if he went to the
world he should bear his cross forever, &
hought he should be fully able to do it.
He was asked several questions. first con=
erning the church covenant, he said nothin
e knew against the covenant but taking ad
vantage under its provisions of treating any
injustly & represented how hard it would
l on his case to turn him off without any
onsideration. again he was questioned
s to his expectations of comfort or happine
among a people with whom he so widely dif
ered in faith & principle why he did not
withdraw. He said he expected to be drive
off & a number to go with him by way of
p until there changes in government
would take place when he contemplated
then they would return & keep up the Lord
s day. He asked whether he expected all rule & auth
ity would be finally put down as he had
formerly stated. He said he did & went on

to give us another edition of his plan whi
was for the present lead, to lay down al
the authority & let the young people o
members in general accuse one anothe
& settle matters among themselves & no
trouble the good fathers with any of thei
matters, he called it a republican gov
but would not say, by a majority of vote
upon the whole he professed to be under
the influence of the same spirit that he
had been & could not possibly see or act
otherwise than he did & if the elders o
a majority of the members would dism
him he would go.

We asked him whether he could be
little enough to comply with that
universal order of standing by & not
uniting in worship this he refuse
& here the matter ended.

March 4. 1829.

It has been sug
ted & circulated by Abijah that
en an Elder he was taught in case
his being defiled by filthy dreams
other involuntary attacks of the
sh to release himself by pouring
out on the family in meeting he
s counsel he charges to James Smith.
mes being duly examined professes
have no recollection of having given
uch counsel: but that in case of an
ttack from the evil spirit in any such
ay it should serve as an occasion to
er up the family to be on their guard
the enemy might in all probability
at work in different quarters.
Abijah took a wrong understanding of
e matter supposing that he was counselled
case of defilement to release himself by
casting it on others who were innocent

ty of scripture in the least contradicted provided
be according to its own original for example Gen
ii v. 8. where it is said "Let the earth bring forth the
creature &c" "And out of the ground the
God formed every beast &c. these two different acco
being placed in immediate connection is considered
impropriety. & therefore the latter is transposed
12. where it properly belongeth without materially
ing the sense of the subject.
Again where words are redundant some are
and the sentence shortened so that they edify

his mistake ought to be corrected & James
a right to explain his meaning which is
doubt entirely proper. But Abijah in
disseminating such an abominable idea
to have been actuated by a malicious
to defame the Eldership. & by pouring out
the innocent & unsuspecting such infa
& scandalous ideas was worse in reality
to have complied with the supposed coun
even as he understood it. The thing as he
poured it out is doubly poisonous & mali
It is divulging a fact as to himself which
be highly criminal in his elder to have
vulged, & pouring out those filthy ideas on
eldership denying at the same time that
applied to himself

East house March 2d. 1829.

u say that your motives were good, & you cannot
hibly confess any thing to the contrary without acting
hypocrite. We wish you not to act the hypocrite
until you see & honestly confess that you were actu-
d by a false spirit & with an honest heart expose
ject the working of that spirit we are at two's.
admit that your object was good in your own estim
on & that of others — that you aimed at effecting good.
this is another thing from the motive or the influ
e that moves to action. There are three things to be
sidered first the object or end. Secondly the means
accomplish or bring about that end & thirdly the
tive or that which excites to the use of the means
object or end proposed was salvation from sin, of
urse to hold in the gospel all who were willing to be
ed by it. This is good & acceptable to all C. Now in
e of a number being unsettled & in danger of falling
. in order to effect the grand object means must
used to hold them within the lines of the gospel.
question then is by what means can they be help
& held? When it comes to this point it is dangerou
for Doctors to differ — here commenced your labor
you say. first to find out the cause of their di
fection, & then attack it & remove it.

On reflecting over your past experience you
that you had been in the same situation your
& confidence torn to pieces & all but driven out
union or relation to the work. the cause of which
had discovered in your head, of this you felt certa
that in regard to your experience the harshn
roughness & severity of the eldership was sufficie
to drive off even good Believers. and this you co
did must be the radical cause of so many being
& going to the world. (& this you know might pos
be a mistake). However being certain as to your ow
periences & learning from others that they were exe
in the same way. there appeared to exist a great ev
ich you determined to attack with all the force y
could possibly raise, still having an eye to the e
proposed namely the salvation of souls & the supp
of the gospel. The question here is – what moved yo
engage in this great enterprise to convict the elder
their government was dispotic. harsh, cruel. tyrann
& oppressive, calculated to drive off innocent good Be
from the way of God? Who inspired you with the beli
that you would bring them to it. to confess & humbl
selves in the dust at your feet & implore forgiveness
you & others for injuries done – then lay down their
power & proclaim liberty for each to follow the dic
of his own conscience. On this single inquiry we

ink you might settle the point at once that the influ
e that moved you into this piece of business was not
n heaven because one ray of true light would have
covered that such an attack at such a time must
cessarily fail of success. Hence in looking another
t forward we discover where the moving influence
ceived you, as related to the forces which you ex=
cted to enlist not only a part of the eldership & of
heerful church members but even the Ministry.
ut so strong & powerful were your motives that
disappointment as to means could produce any dis=
ragement. when one class of expected agents failed
was to try to enlist another among young or old not
ick at the worst characters in the society or the most
grant apostate. Is it possible that good motives
uld have excited to such means? In this stage of
e inquiry the end is totally lost out of view & motive
d means remain as the only points under consideration
t us now admit that an enlargement of charity
kindness kindness, condescension. long-suffering &
bearance in the eldership was needed at such a
e for the purposes proposed. was there not an order
ough which it could be produced totally distinct
m & independent of your laying out. Is it not
re congenial to Gods manner of working to have
the ministration of those tender sympathies &
ll dispositions from the ministry or with these offices

ving influence than from one whom they would na-
ally view as an aspiring or openeing upstart.—or e
it have been reasonably considered a probable mea
of softening their hearts & inducceng their tender chari
to sound the trumpet of independance, call up to
every accusation that could be thought of, spare
to defame their character magnify every frivolous
fermity into a crime & construe a rebuke as mu
But a small experience of this course & its effect
might have produced the conviction that the mea
had not the most distant relation to the end pro
but directly to the contrary. Why? because those
were the proper objects of charity, kindness &c. by in
such a sense of feeling toward their elders that the
were tyrants set them at once out of the reach
their charity or any other gift & liberated them t
draw at once from under their government. C
it then be good motive to defame the elders &
their members against them as a means of soft
their hearts & exciting them to loving kindne
compassion? But say you there were other
ectable characters who had suffered as I had do
& wished for a change of spirit & mine stration
the lead & by their openings & free conversation
was moved to take the course I did. So in your
these were excellent motives. But how far w
they intended to operate? Not an ace beyond

ds of families, the Ministry was not included among
spirits to be meliorated & reformed. I may then be
led who or what moved you to reject the ministry
whole order of the church to denounce the whole
oly of believers on earth to testify an entire falling
way after the decease of first Mother, to traduce the
urch covenant as a yanky invention & trample
y thing sacred under foot to make way for a P...
pearing of Christ which was to be manifested in
ur own person? Did you apprehend at first when
grand object was the salvation of the young people
d your motives would have carried you all thi
ugh, to reject the church as a beast, dragon, whore
very thing abominable, without the power of salva
on or a spark of the spirit of God or of x^t in it?
ay had you entertained those views in the be=
ning you could have had no inducement to wish
y creature to remain on this ground in order to be
ved hence as many as believed your doctrine very
nourstently withdrew, and holding this testimony
was also very consistent for you to look out a place
retreat provided you should find the ruling
wers too hard for you.— I like you cannot see
t your motives were good. If so then the means
re good. It was good for you in short to say all m...
r of evil falsely against the elders ministry & church
declare yourself not a member of the body, to attack

yourself to apostates— to announce your authority com
from heaven to revive the long lost spirit of Jesus & re
mother Ann— to put down all rule & authority ant
& when such extravagant barefaced & abominable lan
stuff is hinted at to deny & equivocate & twist their in
& that to save the character of your ministering to
& fly back for shelter to your first object which was s
& your grand first motive which was to humble the
& purge out of them that spirit which you say mu
your soul Well here we are again at the start
hlsee. after surveying your whole route which h
neither saved yourself nor them that heard you
The general object to all concerned is salvation
hold in the gospel all who desire to be saved by it
It is well known & readily admitted that
ness sharpness & severity has often been used by
in care. & that rough treatment has often had a
effect on some & has nearly destroyed the confidence
others. & yet after all it is a question not easily de
whether gifts, talents, & qualifications that operate
this way are not necessary & upon the whole as
duccive to the destruction of the flesh & the salvat
the soul as those talents & tempers where all is me
is mild & wrath forsakes the throne. we are not
lent judges of the due proportions of love kindn
cleanness, sharpness, faithfulness severity &c &c tha

constitutes a useful & acceptable overseer of the
k nor is it the proper labours of the subjects of goon
nt to analize them different qualifications or
late them to suit their sense, it is enough to com
in when they are abused & when caressed to be faith
to their own light & see that they do not settle
n in a self pleasing dream of their own goodnes
admitting that some one in a community
ssed no other gift but to reprove & rebuke & decla
against evil ~~if his post is to range the garden~~
~~of all iniquity~~ if I harbour no evel his
ukes can not hurt me. A wise soul will
p out of the way of those sharp reproofs which are
able to wound the feelings of some folks but
Trueboy should mistake & worry a sheep instead
a swine he is to be corrected but the sheep had best
not pitch battle with him lest it be treated
se than before the fact is that as long as evil
ains there must be a gift to search it out & repr
it. & will thou not fear the power, will thou rise
with presumption to put it down & abolish it
ord & thou shalt have praise of the same but
hou do evil be afraid of the power for he hold
not the sword in vain, but will execute vengeanc
all that do evil. This is the spirit that you so=

violently oppose under the name of the drago
You can absolutely see it in the church yea fee
sensibly & shudder at the thought of coming u
its power. And why are you so afraid? Be
you have taken the position of an enemy: Y
better call it a lion than a dragon It is
of severity & what you would call cruelly
the flesh & all sin in other words it is the
cursing the offender & burning his flesh wi
You cannot cope with the law nor put it a
it is an emanation of the divine nature
ing & tormenting the carnal nature It is n
to the faithful innocent Believer but a fe
lion to tear in pieces the rebellious. this sp
will be always seen & felt in the church – yo
it was gone to make room for such filthy
as no persuasions could induce to bear their o
The company of such were quite pleasant to
such would have suited you well for elders
without thorough conviction & an honest con
& digging up matters from the very bottom
same motives by which you have been influ
will constually locate you with that compa

April 12. 1829.

emax hath forsaken me, having loved this
esent world and is departed. 2 Tim-
ecording to the custom of all civilized nations
case of the decease of any one something must
said or done as a quietus to the departed spirit.
ther to soothe it to rest by eulogisms & encomi
ns on the character of the deceased or by an
hosure of his vices to excite a necessary degree
disgust in his survivors to expel or thrust him out.
ut between these two extreems it is deemed
fficient simply to loose the cord of personal
ttachment between the separate parties &
leave the surviveing party from any fruitless
unnecessary burden or concern about the de-
aved whose future relation & joining is to an
ther order. — — Now as the case of Lud has
ne to issue as it respects his relation to us in
gospel. & various impressions may have been
t on the minds of brethren & sisters relative
the causes of his untimely decease. in order to

correct mistakes or misrepresentations & exh
facts with their true & proper evidence we h
made out a regular report of the symptoms
the first discovery of what we considered a d
our malady like the day in which he depart
sisting chiefly of documents from under
own hand which according to their dates
fully evince the nature of the disease, its prog
& final result & may serve to caution others
beware of catching the same disorder.

Some time about the middle of November w
the first alarm that Abijah was divulging
strange notions which it was said he see m
& visions. He was early examined & pronoun
sane as to those matters in which he profes
have a revelation from God. Soon after th
rival of the ministry from Kentucky a leng
piece of writing was sent from to elder Solomon
manifested an entire renunciation of his fa
in the present order of the church & the m
violent antipathy against the government
who were engaged in the exercise of it. The
is too lengthy & a great part of it too whimsic

erit a recitation. The general object of it as
esaid is obvious from the following paragraph
ew still the old dragon usurping in heaven
gooning & tyrannizing over the souls & consci
ces of men, & drawing out the stars (turn offs) &
ting them to the earth. But I console myself
at it is the last end of his power in the Chh
Christ - that it is the tail end & the last
his reign. Let us therefore take courage &
ister (at the Easthouse) & join with Michael
is army all that have gotten the victory
r the beast & his image & his mark & the
mber of his name for the number of his name
that on which he stands & his mark is ty
nny, superstetion, bondage & oppression to the
ls & consciences of men. He devours reason
dgment mercy & justice & leaves all those
al trust in him in despair & misery" —
rther speaking of this tail end of the dragon
says " I tell you that its strong hold is priest
ft in that false spirit of tyranny, superste
n & bondage — which all men of common
se can see & comprehend for there is none
the inspiration of God or Christ in it. but it

is the spirit of Devils & of the beast & false p
phets that commit fornication which sp
ually is Egypt & Sodom.
O ye hypocrites ye blind guides ye make
the outside of the cup & platter but God kn
your hearts. &c. In this skill the most bas
that the scriptures.
abomenable characters could furnish we
thundered at the Ministry & Elders in a s
& manner which put it beyond all doubt t
he was either deranged or brim full of a spro
spirit. — Another discovery of the early
symptoms which betrays a strong impuls
enthusiasm & self conceit is found in the fo
ing allegorical piece written about the sa
time with the preceding. "You say I had
go & attend to those few ewes & lambs out h
the edge of the woods where I am set to wate
but I say "Shall this uncircumcised Philis
defy the Lords' host? Did not thy servant
both a lion & a bear, & how is it that he sta
eth defying Israel Gods' chosen people? I,
Gods' host on my side? I tell you that they a
& God himself. You say that this giant is m

l that God is Almighty & this Almighty
er we must possess in order to slay him that
ighty. Wherein does this mighty power
sist or wherein does it hold its fatal grip
the human mind in opposition to the al-
ghty power which you say is in our reach
given us freely by God for the distruction of
i mighty giant. Well therefore it is that
ave come out against him with my sling &
pherds bag filled with smoothe stones. I want
coat of mail neither armor nor shield, for
god of Israel is my shield in whom I trust & by
me power I slew the lion & the bear. & I want
other sword than that which is in the giants
nd which shall take off his" — the rest wanting

ther the minesley was not meant by the giant
are at liberty to guess, or suspend the matter
his own subsequent comments.

the 27th of November he was releasd from the
of the family which had no other effect than
xcite in him a more fixed determination to op
the order & govt of the church & gradually to
ture his objections & cavils so as to present them
me intelligent form. being often requested
ive us in writing a brief view of the plan which

which they wished to introduce the followeng
handed us on the 16th of December in the ha
writing of Abijah & over the signature of W
"This is the will of God to me concerneng the
that all rule & authority shall be commit
to the Son that God may be all in all.
Concerning gifts this is what I feel tha
Father Richard should free himself of al
burden & all rule & authority & lay it on
as a son for the redemption of the fathers
Father Matthew Houston in like manner
lay down all rule & authority & to release
self from all burdens through Father Rich
E S. & Elder David in like manner throu
father Matthew & so on thro the whole or
by honestly opineing according to the abov
menthoned order, strictly blame or fault.
This is the gift of God to me otherwise judg
without mercy —— Wm Huett
And if Elder S. finds himself unable
bear the inquities of the fathers & the peo
let him apply to Bijah Colly who holds the
of a SON. It was asked whether the gift
is given to me and Abijah did not clash

apure you they do not, for I can venture to say
his corresponds with what I have written
Wm Huett
well
weeks ~~after~~ this we received a whole sheet
ly filled with charges against the church a
whore of Babylon & the ministry as lions & tyger
ouring him ~~to death~~ in this piece about
y thing was said that could be said in calcul
his own character & casting infamy & reproach
on the present gospel ~~& order~~ order of God. and how
nk ye we treated all this scurrility? A few
letters from our answers at the time may
w the drift of our sense & general treatment
Dec.r 20.
ijah I never till quite lately doubted your
wing a lot of heirship in the gospel: at present
link you are in a fair way to forfeit it
less you can acquiesce in the faith of the chh
ive the chh some evidence that yours light
superior to theirs. Your lot we always con
ed with the young order like you ran out
hope & was taken into the church we then hoped
the ~~l~~ by your privilege in the chh you might be
t blessed to be again useful & profitable in your

own order as respected the relation betwee
parents & children. But have you not w
mistaken the gift & instead of laboring
lect the children from the evils which m
flow from their fathers & mothers have tak
entirely different course & labored to fill t
parents with all manner of evil surmising
the old Believers, pretending to be able to
prehend the chh & to flat the whole order,
self take the whole government on your sho
Now tho you say that God has given you
great work to do. but before you go your w
length in trying to effect it, we will offer
a piece of work which we deem of more im
tance to these lovely children of whom we
in care, & that is, where you have infused
thing into the minds of their parents ag
the Ministry, Elders or members of the chu
to take it back & release them from any fu
trouble on that score. If you will attend to
in order will & good if not abide the conse
About the last of January it seemed to b

ufferable to have him unite in worship in
family while constantly manifesting such
spirit of opposition, on this occasion the order
the church was recited in meeting which
d him under obligation either from reason
decency common civility or a manly princi
and by it not to unite, this however he refused
t grew so suspicious that discipline might
ally be so exercised as to dispossess him of his
h claims, that he prevalily began to look
out for an asylum to which he might retreat
osecute his views to better advantage, perhaps
thing in the whole detail is better calculated
shed light on the subject than the following
interested statement given by Sam[l] Manning
a conversation we had with him on the 28th
March, the substance of which was as follows
at Abijah came there & expressed before the
mily with great freedom his dissatisfaction
ith the church called it the dragon he whore
general
said worse things than perhaps any of the turn
ks that had gone before him. That the main
ue of his opposition seemed to lie against the
ministry. He acknowledged Mother Ann's

Testimony as being the true gospel, but the
had totally degenerated. He expressed grea
dignation against the church covenant c
it a yanky invention for getting away prop
perty. That he meant to have nothing
kind. Being asked whether he intended
any order he said that their intention wa
their crop against the flesh work for their
That his object in calling upon Saml was
whether he would sell his place, that a fre
his he expected would wish to purchase such
place somewhere convenient. Afterwards
proposed to rent it & made known his obje
so doing which was to locate himself between
& Lebanon & to play between two parties me
the church & apostates — that he wished to pro
accommodations for himself & some women
Carthouse & others who might wish to come
him. That he Saml objected that his little
was too small for such a purpose & endeavo
to discourage him from pursuing such a pla
Abijah intimated that he could gather all the
lunaffs at a word. Saml disputed his getting
of them to join him & observed to us that he

ked freely with some of the turnoffs in
anon about objects & they said he had
n there preaching to them but they consid
d him crazy. This Saml stated was as his
opinion of the man that he thought him
anged in the first interview he had with him
d he seemed to be greatly exercised with
arms & visions even surpassing Swedenborg
that his spirit made no kind of impression
him that there was nothing solid or sub-
ntial in any of his communications—
at he professed great meekness & humility.
d to him it appeared all deceit & that
der this mask he aimed at heading a party
intended to have something quite beyond the
urch that could gather & satisfy the people
e was only placed in a situation to murder it
e professed faith in the first & second appearin
Christ & spake moreover of his 3d appearance
hich it seemed he was commissioned to exhibit
e spake very freely of his trial with the El
rship of being tabily shut out of union for
dden to labor &c. but that he did not wish to
withdraw from the society unless he was expel-
led.

From this period & particularly after the
ture of Christ his zeal began to abate his co
became
sation, more simple & rational & he began
some degree to excuse himself on the ground
he had been stimulated by others includ
some influential characters who were he
good Believers he also by degrees resumed
profession of his faith, respect to the Min
ile & seemed to have forgotten what manne
spent he had professed & what he had said
certain times till he came gradually to
his willingness to settle up all matters as fa
he could remember & in order to place him
a proper situation to enter into the work h
again desired to show his respect to the order
taking his place in the corner where he pre
ably did & came, several times, with a
sincerity
rent Confession to confess & condemn al
past wrongs but as often as he tried so o
he failed until he gave it up as unpracti
& turned in to writing what he could for reli
ment which soon brought him to the con

the job of an honest settlement was to leave
him in his present sense so after writing
what he thought proper, he deliberately, without
informing us of his intentions steered to the
west & only returned to inform us that he chose
to withdraw from the society whereupon he was
waited & escorted in an orderly manner to the office
A view of his last written communications may
suffice to furnish the detail.
March 30. 1829. Elder Eleazar

My heart's desire & prayer to God is that my poor
soul may be saved for I begin to see that my zeal
for God is not according to knowledge, & I will give
up my word & honor that from henceforth I will
use my endeavors to reconcile myself to the present
order & administration as an example to others
who may have been turned aside thro my influence
& I feel it my duty to take out of the way every
thing that I have said or done to any to hurt their
faith & confidence in the present gospel or its order
as provided I be permitted to stay on the ground
& you may rest assured that I will make no per-
suasions to weaken the hands of any leader
or to weaken the confidence of any of the people in
their leaders. My grievances which are hard
& unwilling should pass but whether there is

that charity in the leaders of the society
my case is a matter of doubt with me. How
say that I shall take the steps no more wher
taken. I know that there are a number of
dle class of believers who think I was honest
I undertook (not to say in the old but church
& I would wish those to be reconciled to the ord
my present mind is to be so. but to say that
change my mind in every particular at once
not. for it was not done at once nor at one blow
I hope you will consider my case & when you
me liberty I will endeavour to take up all tha
laid any under a wrong impression as I most
tainly acknowledge that I have spoken thing
which were not proper to speak which I had m
rather had not been spoken.

The next day the following was written—

To the leaders of the society a request.

As I have made some attempt by your requ
to bring matters to a issue. I have given my mind to
exercise thereof. and as I have brought it to a suppos
in my mind as it respects myself it only remains for me
propose the method. Seeing that it is thought that I
been instrumental to the bringing on a rebellious sp
to stand up against the order of the gospel of Christ
in his second appearing & have caused some to shun
& use against their present leads. If this is the case
myself bound as far as practicable to remove

ctly & to erase this veiw & feeling from each individual
as I am able to do consistently with my faith of the gospel
may
not pretend to justify any thing that I have spoken
I came thro an immediate cause or otherwise
carried forward by zeal to hurt or to mar the spirit
gospel or its order. which thing I may have done thro
blness, ignorance, Zeal or inadvertance. The sub-
of matters is what I want to come at, not to screen
f more than others. I most gladly grant that I may
been mistaken in many of my apertions of the
t of evil being ministered by elders. As to the minister
e suggested the idea that it would be needless for me
tend at present to descend to particulars. But in
liance with your request, if it rests on me to make
ose or at least to make my proposal it lies just here
me I am willing to come forward in the publick
ting the world being absent and disclaim the idea
dragon & declare in as few words as I can the moving
e which caused me to act & speak as I did, not to lay the
to any person or persons or against the gospel or the
try, but simply to state the spirit which moved me
elder
the reason why I was led to express myself concern-
ninging the above statement to a close some matters
ed to his veiw which he attempted to write but
d them rather tough which as it seemed turned
again upside down & brought out the ipsue the other
& with the follow scrap he finally closed.
lder Eleazar, James & Elder Matthew shall concerned
I know of a surety that in the judgment there must
udges appointed & for the judged to lay out

the penalty for his crimes is an inconsiste
nature itself reproves it therefore I am forc
knowledge without hesitation your judg
being the righteous judgement of God
fectly to acknowledge it as such that
sincere in all your dealings with me tha
I owe them no harm & feel as if all things
work together for good to them that love
tainly know that I have no more plac
ground at present + + + +

When the ghost of some false prophet lights upon a human
& you cannot chase him off at once his influence control
Man you know must be proclaimed till the prophet if you can
Let the blow at him be aimed But take care don't hurt the
If the man be enchanted not to kill the prophet so
Shall seem to be commanded for kill surely get the blow
If he's so degenerated that no wrong can be corrected
Then he must be separated & expelled with his guest

Time however must be taken matters prove every way
Evil has to be forsaken, or its subject can not obey
By such means the Lord will secure any thing that is unsou
For an honest good Believer can't be drawn from ye ground

East house March 9th 1829.

Abijah's Talk.

bout sunset Abijah came into my room &
seat, and commenced conversation respecting
rape bower & garden. he said he could do no
with the bower as to training the vines until
repaired & upon the whole was so discouraged
t the garden that he would willingly give it up
the farm to work at any thing here or there as he
directed. he complained of being so much
ed with doing his own will & working according
own laying out. but that he was set to gardening
prove his talents at that business that he had
his mind to it that some confidence was put in
ving some understanding of it & what else could
than to work according to his own judgment. that
who knew better than he would direct him
ther he was not above receiving direction
&c &c. All this was granted but the
ity was that he was not in union & had taken
s that had diverted him of any protection or sup
in his line of business & consequently his works
exposed to the censure of all from the character
ust he was viewed & no room for any in authority
dicate either him or his works. Accordingly

If he abode on the premises I had thought or kne
other gift for him but to put in his time in the ga
as he had done &c &c. This excited him to a gene
crew of matters relating to his present fix & begu
with the great gift that was got up here last summ
went regularly thro the whole process up to the pr
date stating facts & motives in such colours as h
himself as a sound Believer aiming at good ma
& still hoping that good would eventually result
altho as to himself he had never expected any thing
but to be a sacrifice & to come out in the chara
a reprobate. but to confess that his intentions w
was out of the question & wherein any thing was sa
done that might on a review be deemed evil h
ed to confess to the bottom any thing & every thing
wrong. He said he had that day been examini
ly & reflecting on what he had ever said about
& felt as if he would be willing to meet Father &
every thing that he had ever said of him so he
ed to relate the whole conversation that he had with
the amount of which was intended to give John a c
on the score of his severity in his administrations
under his care for he conceived John too rough &
& in trying to change his feelings to a more mild
ing sense he represented the alarming consequen
being a means of driveing any soul out of the go
that if Father D himself had through severity be
means of sending any soul to hell he would cer
have to go there after them & rescue them out of th
& take off any thing that he had unjustly put on

Father D. he had never thought of his being charge
th wrong in his government that he was the greatest
of God he ever saw that the sight of him was always
kening & refreshing to his soul nor had he ever
n evil thought of Elder Solomon but considered him
n of the greatest charity he ever knew & that he had spoken
the did under a belief that things had been misre
ented to Elder Solomon respecting him. but had
ing where of to blame Elder Solomon himself
egan with his narrative about the time of the great
& stated that he felt uncommonly comfortable
is lot & when he got among the boys at the village
e with great confidence to encourage them that
expressed their surprise at his confidence & firm
— that several times he spake to the sisters at home
the same manner with which they appeared to be
ch taken. In the same manner he talked with
Elders who with others seemed to be much stir
up & to express their dejections & trials with the
f & their prospects of advancing into an increase
rs at the North Lot talked very freely of their
ls with Elderess Malinda & others. he declared
d it was they & not he that started the business of
demning the old order & pushed him on before
n in the course that they took. He further stated
impression that he received from Ashbel when
was here on his last visit — that Ashbel seemed
y otherwise for preaching up Fathers gifts that

others at the North disagreed with him, alledging
under the present ministry there would be an in
ce. that the same night he had a remarkable d
saw a light outside of the house which two men
chasing after Round the house from corner to c
it still eluding them till at last it came into
& disappeared & they groping after it found a d
which they affirmed was the very thing that t
chasing after. This vision he said he told to E
who explained it as alluding to their follow
David's gifts after his decease. From all the
cumstances he was induced to sympathen & sid
those who complained of past severities & to
encourage the boys who at that time felt w
wards Elder Solomon: Thus he narrated & pa
for about an hour nemine contradicente at
I observed that he seemed to know what was reg
was wonderfully inclined to put every thing in
colours as we could not disapprove of that I ver
respected his good faith & respectful feelings to
Father David Elder Solomon &c. but these good
did not so much concern me. I was constantly un
necessity of hearing other matters which had pl
him entirely out of union & these were the thing
I wished to arrest his attention. his testimony ag
the church that it was the dragons tail, the who
no salvation in it. When or how was he going
the these matters & what about the great fallin

Mothers Arms day. that not a spark of the spirit of
life in the order. & this new birth that was just
going forth &c &c. On these points he might expect
nothing dreadful awaiting him. & perhaps nothing
more as his communications to S. Manning.
As to mothers he was inclined to say but little he
knew however that Manning held himself as a Believ
complained of his trials with Elder Knapp M. & Mrs
Mrs. excused her & said she was a clever good wo
& it was the crookedness of the young disciples
many times forced her to act as she did
said that his talk to Manning about going there to
was under great darkness & he made but little
mention of it. & that had he gone there it was not
his intention to persecute the Believers or to encour
others to do so. & his thoughts about going was rather
to release the church from the trouble which they seemed
to have with him & others who he expected would likely
follow he went.
This imperfectly as near the sense & meaning of the
words I am able to recollect it tho' I occasionally
dwelt considerably on the dark side of his case in
a manner that I think it unnecessary to recognize
particularly in showing how he had gradually slipped
out of union with the leading & substantial part
of the body - that while out of union how impossible
it was for him to look at his case & conduct as we did
until he came to look at it as we did he never
confessed it to our satisfaction & until he did so

so confess he never could be received into union w
best rendered his case very precarious & doubtf
the issue however I told him that it had been my
from the beginning to give him a fair opportuni
looking out his circumstances that whatever
he took it should be according to his own choice
he thanked me for my patience & forbearance
a hope that things might have a favorable i
& that his present intention was to do no evil.

A poetical Dialogue

What think you of the gospel revealed thro' Mother
We think that for salvation it is the only plan.
But how does Mother's gospel redeem us from our lost
By teaching us repentance and taking up our cross.

Do you believe for certain that after Mothers day
Her gospel was maintained & did not fall away?
That it has been maintained admits of no debate
And has been still increasing up to the present

By Mother & the Elders tis confidently said
That mighty signs & wonders were frequently
Have not those gifts decreased which kept the
And ended in subjection to what is called ch

The power of God tis certain in many ways ap
Directing to church order the point for which th
When plaid in that relation the power was tu
To overcome temptation & make an end of

pray is it consistent with Mothers boundless love
e a sett of Elders disorders to reprove
little tender children are dandled on the knees
t no sore chastisement they do just as they please
f the dispensation in which you wish to stay?
indulg'd & dandled & follow your own way
dwarfs & pigmy Shakers to mix with the full grown
~~have never started to run the gospel race~~
could never travel & mix with the full grown
erlasting parents would certainly disown.
ll their claims to heirship the father would disown.
last dispensation you certainly must know
very child of Mother must to perfection grow
object to the father's trial we must stand
r his whole counsel or feel his chastning hand
ling gift of Mother tho' you may think it strange
advance from childhood most certainly must change
Mother gave her mantle to those who did succeed
the chastising Father appeared next in lead
hen the ch'h was gathered & Father's work was done
Mother still remained the power was in the Son
Elders are created as families increase
ubject to their parents whose care can never cease
earty approbation to all that you have said
ast to the foundation that is already laid.
~~Ministry & Elders~~ The ch'h is well established the
Saviour & like the stars of heaven eternally will shine

sense or meaning of Genisis 27. 40 can
be understood from our common trans
on as there is an entire mistake in the
dominion. The Hebrew word רִיד which
anslated to have the dominion, radically
fies the reverse according to best orthies
following is from Parkhurst.
ed - to descend, go or come down - to
e or cause to descend - to be brought down
particepial noun, a going down a discent
iphal To be brought down or dejected in
l Ps. 55. 3 "I am dejected in my meditation"
εἐλυπήθην ἐν τῇ ἀδολεσχίᾳ μου I was grieved
meditation - Symmachus κατεβιβάσθην
λαλῶν ἐμαυτῷ I was brought down speaking
yself - Jerome - I was brought low in my
ditation" Humiliatus sum in meditatione mea
Lament. 1.7. & 3.19. Also brought down of
ed Isa 58.7. Jozachar ii K. 12. 21.

sense of the word will well apply to the
nd destiny of Esau who is called Edom or Adam
ver was intended that he should have the
inion his lot is to be subject which to him
alling yoke of bondage, & had he would
ld he find any ground of hope that he
should get it off his neck. the above text

has afforded perhaps the only gleam of
& that only upon the ground of a military talent
Certain however it is that there was a pe
of his breaking the yoke, but not by throw
the dominion: yet his hoping does not co
so immediately in his entire freedom as m
reconciled to wear the yoke not as a galling
of bondage but as a badge of honor to his e
stock & relation hence said the patriarch
coming down, condescending, or being brou
or humbling thyself thou shalt break his
from off thy neck" This will hold good
cases. In his humiliation his judgment is
away. Humble thyself under the mighty h
God & he will exalt thee. The cross becom
crown of joy when we come to glory in
So Esau may as well given up the strife fo
dominion is given to Jacob & am not be taken
Expositors generally refer to II Kings viii, 20,
fulfilment of the promise to Esau when
they revolted from under the dominion of J
This is no doubt an illustration of the subj
the ground from which they gained that
appears to have been that of a long state
tion & they were no doubt worthy of an int
government when they became more cert
than their masters, but they assumed no dom

elder ship it seems, has from the begin-
been the grand bone of contention among
civilized part of the human race, The first
ere held claim to the inheritance & the
nment naturally rested on his shoulders.
is unchangeable order of things there is no
lage, tyranny or oppression in case the young
their proper place & yield obedience to the
esome laws & wise counsels of the elder. but
dispatisfaction creeps in & spoils in this ob-
ce & rebellion or in other words when the
nger transgress & go over the fence into the
ds of forbidden pleasure a yoke has to
on to the neck. This is the nature of a
al law. The question then is "how is this
to be broken off the neck? is Jolly to rear
his master & get dominion over him, & when
as gotten the dominion break his yoke &
fences & go where he pleases? By no means.
more he kicks & flounces the stronger his embar
ments will be made Perhaps the clog spancil
bles added to his yoke & if all this will not do
him up & afford him no liberty at all. Such
government of a beastly libertine nature
when a rational being has learned obedience

by the things which he suffers. Self denial are resorted to as the only effectual method for breaking the yoke. That is, when that lawless libertine nature is broken, the yoke becomes useless & is taken off.

"Many, the more they are honored with the bounty of their benefactors, the more pronounce are waxen, & endeavour to hurt not our substance only but not being able to bear abundance of honor take in hand to practise also against those that do them good. And take not only thanks away from among men, but also lifted up the glorious words of loved persons that were good they think to escape the justice of God who seeth all things & hateth evil." Apocrypha

Isa. 66. 5. 6. 7. 8. 9. your brethren that hated said ——— Before she travailed she brought Before her pain came she was delivered of a Who hath heard such a thing? who hath seen things? — Certainly when Zion travailed she brought forth her children — Shall I shew to beget saith the Lord: shall I beget, & restrain bringing forth saith your God

This passage

Morning meditation. Dec. 4. 1820.

ity & purity are the essential character
s of the church of God, Purity leads
union & corruption cannot fail to pro-
ce division. Division is the parent of
mosity strife & contention, & these will
ntually issue in a separation of the con-
ding parties. Thus the Unity & purity
the church are preserved by separating
n her communion those who are defiled
fuse to make atonement by confessing
saking their sins.
humble confession of sin & due penitence
required by the leading authorities of the old
ject this authority is called contumacy
contumo to swell. an association of con-
nacious members is called a conspiracy
l when a conspiracy is formed the point
decided is which party shall hold the
ernment & bring the other to terms of at-
ment. this is called a schism. and the
tumacious party are called schismatics.
w according to these common & familiar ideas
are we to consider the present state of affairs
m the commencement of the gospel until a late

period unity has been preserved by a sha
on the part of the transgressor confessing the
his sins & being reconciled to the faithful p
the body. but of late a spirit of contuma
crept into a certain class who have heremp
refused subjection to order. This has led
conspiracy. & from conspiracy to anima
strife for the mastery: still the church as a
maintains her order unimpaired, waiting
faction to come to issue. The prospect of th
combining together as a body & taking the la
been abandoned by a considerable part. o
remains are straitened to know what cou
take to terminate the contest. eventually
manifest that this painful schism origin
from wrongs somewhere & the matter now
to bring these wrongs to light & have them
leped to the proper authorities & taken out
way. — these wrongs must be either in the ru
or ruled & finally the last device is to ge
rulers to humble themselves & confess their
to the ruled & to set an example these contu
cious creatures must commence the busin
confessing to one another. sitting up one a
as confessors & taking every artful scheme
rulers to run with them into the same error.

Priestcraft.

ligious trick or fraud. Perry.

eems to be almost taken for granted by
e that craft, trick, or fraud is inseparably
ected to the idea of a priest hence the
a of priest has become so infamous
h a certain class of men whose attention
been turned to notice the religious frauds
at have been practised by a certain kind
priesthood on their credulous employers.
t if we take the term priest in its orig
l signification we will find it a term or
le not necessarily subjected to contempt
the Jewish government almost all our
rms of office in civil & religious society
iginated, it is therefore our privilege to
quire into the primary & radical meaning
those terms or titles.
e word Cohon that is priest signifies
administrator or manager of another
inefs. as a noun cohon is used for a great
ficer in a kings court, from his duty of

menistering in civil affairs, see ii Sam. 8
From this we see that priesthood is ope
in the administration of any governme
ther civil or religious It is in fact lar
nt with the idea of agency. or represen
power in any department of church o
No associated body can possibly act
matters personally, they must by a
& individuals by virtue of their of
must represent the whole. This is t
genal idea of priesthood, divested
craft, fraud or imposition, an
vidual authorized to do such &
business in behalf of another or
others few or many who employ
Can we not then admit that ho
conscientious men may be foun
this latter day to serve the ch
& minister the gospel honestly
they have received & been taug
Not walking in craftiness or h
ling the word of God deceitfu
such characters, we believe brought
gospel to this country, & were our then

uffrings & sore labors of mind & body
lant & nourish it. & with such char
treasures of eternal truth remain in
ort of which we count not our lives dear
we may fulfil our menes by with acep
What occasion then, among a self de
crop-bearing & suffering people for
a hue & cry against craft fraud &
thon! Who has been so wretchedly
used upon; by church ministers?
hope none will be so arrogant as
claim authority over us as our em-
yers we are not employed by pri-
individuals. We deem every man
competent to do his own business. we are
employed by the order of the church
whereof no man's silver or gold or apparel
thus do we force our services on any.
our honesty & fidelity we are answer
le to the church, & in the order of the
we are ready to answer to any charge
accusation of evil. As for those who
found ~~guilty~~ Go like the Jews of old

in the gardens behind one tree in the
we claim no relation to them; nor their
we use no such self important pretense
of having immediate converse with the
mighty. But the testimony of the gospel
order of the church we pledge ourselves
main in meekness, & tenderness to the
of our fellow creatures expecting to ren
up a just account of our doings when
work is ended. — — —

— — — — — — —

Note. The way to prove a minister or agent
ther he acts faithfully for his employer or
on matters craftily for his own interest, is t
him out of office, if he is an honest man
will cease his ministrations, but if he go
with his pretended gift he will prove to ev
discerning person that his object is entirel
ish let his manoeuvres or pretences be wh
may. he can have no pretext for dealing
his goods in the name of God or the church b
ly for the promotion of his own character.
he pretend to teach humility or self abase
he does it in his own name & in a spirit o
sition to government & thereby proves that
himself above all & that pride is at the bo

an ample degree of subjection in me
nuts touch the obcreature like fire
I candedly say I have proved this way
my judgment could fairly decide
I never could fall into bondage or thrall
If was compleatly deny'd

are many causes from which we may ac-
t for extraborden any dreams & night visions
out any supernatural inspiration. phys cians
commonly refer them to vomy or ventral disorders of the bod
as if it were usually in the bladder
is but there is a more subtil & refined element
water from which more spiritual & refined ima
tions may be produced. St Paul who was deeply
d in the powers & qualities of nature speaks of
sence of the power of the air as the most danger
deceptious spirit." If any one in health (says an
ent physician) is disturbed in his sleep, it is
in his stomach is filled with food choler or
ches or his guts with wind; again a modern
sician on hearing from a religious enthusiast
he thought a very extraordinary dream; remark
at the cause to him was perfectly plain, that is
produced from a distention of the bladder. What
re at that time solicited him to rise & make
, the interpretation in that case was probably
t, but it is equally probable that in some cas
ions under these subtil, ingeneous & fallacious
that are excited in the brain, a few eruptions of
bo[illegible] om the guts would intirely release the patient

from all his mistaken notions of being inspired above or receiving those imaginations from [illegible] a little spence or oil of fennel or other heating cine applied to the stomach to give spring to the & discharge it thro the duodenum might save him much trouble in releasing his agitated brain by that useful & honorable organ the longest menbeing on his supposed inspirations.

January 1st 1829.

The prophet that hath a dream let him tell his dream.

In my dream I was in company with a young brother a good believer. Look here said he, with astonishment, naming some thing, a strange name which I have forgot I looked & saw a huge spotted serpent on the side of a tree with arms & claws, fearful to behold. I instantly prepared for battle, struck at him with a stick but could not come near enough to hit him at first he came down & made at me. I then hurled several stones at him but to no purpose he sheltering himself behind some tree at last I took up a large stone & pitched it off my shoulder & it lit on his stiff neck & crushed the [illegible] serpent heart no life remained in him but in his tail

Sabbath Feb. 22. 1829.

WE BELIEVE it is high time that
we should come to the light & declare
openly to each other what we believe
and maintain our faith above board
let the consequences be what they may.
for unless we conscientiously cleave to
the gospel & purge ourselves from every
opposite spirit we have no just ground
to claim the blessing & protection of God
as a lot & inheritance among his people.
We have believed & still believe that
the present gospel of Christs second ap=
pearing is the last dispensation of Gods
mercy and grace to a lost world. That
the present dispensation was introduced
in the time & season appointed of God
by means of those instruments or agents
which he chose & qualified for that purpose
by the mighty power of his spirit & those
extraordinary gifts of the Holy Ghost which

had been manifested in former dispens
It was & still is our faith that Mother
Ann, received the spirit of God witho
measure & possessed that light & powe
which was sufficient to search every h
& try every rein of the children of men
as a first pillar she ministered the sa
to those called Elders who were subj
to her gift and that through this reg
line of ministration mixed with fai
those that heard, the real work of reg
ation & redemption began in the east
States as recorded in the testimony of
Second appearing.

We have been taught to do most certainly
believe that after the decease of Mo
Ann & the first elders the special gif
of God rested on Father Joseph & Moth
Lucy for gathering Believers into churc
as a body or permanent foundation
keeping the gospel pure & undefiled fo
benefit of all Souls; that the body thus

d constituted was & is the true & real
dy of Christ. possessing the power of God
salvation, which is no more limited to
individual but distributed thro the
ole body all the members partaking their
per measure according to their lot & rela-
n one to another. Thus we do firmly believe
thers gospel was kept pure, by the Mo=
r church until the time came for a
ther opening in this western country.
en the same testimony of eternal truth
s opened by an epistle from the church
onfirmed by the ministrations of Elder
hn Meacham Ipachar Bates & Benj-
ungs, & received by ~~the living faith of~~
any who have continued till the present
y as witnesses that it is the power of God
salvation to all who honestly keep to obey it.
ith regard to the gathering & upbuilding
the church in this country. We have no
son to suspect, any error or mistake

innovation or deviation from the p
dation that was laid at N. Lebano
but have every ground of confiden
that T. David Mother Ruth & the ru
the Ministry in this country, consc
ously & punctually taught & maint
the same order which they had re
from their parents in the gospel, &
sequently it is our settled faith th
the order hitherto maintained by t
ministry is genuine, & worthy of all
ceptation, & cannot fail to produ
the good fruits of the gospel as far as
strictly obeyed. Therefore,
It is our determined resolution, with
dissimulation to take up a firm & faith
cross against our own contrary natur
the unruly passions of the carnal min
& to walk in the narrow road of self
& submission to the order of God as we
been, or from time to time may be tau
particularly. First. According to

st article of our common faith, we
& acknowledge the present manifestat
of Christ in his messengers or ministers
termine henceforth to repose our confi
ce in a present head, as the only
ans of heaven's appointment for the pre
vation of order & for the protection of
body from schism, sedition, confusion
ruption & dissolution. For present
lvation we deem it essentially necessary
support the character & gifts of our present
inistry & to discountenance & disappro-
e all traitors, heady, or high minded
sons who under pretence of greater
ht strictes justice, or higher degrees
hurity would set themselves above the
inistry as if they stood nearer to God
ould tell us better what is our duty.
such usurpers, & artful impostors we re
t & determine not to give ear to any of
ir deceitful insinuations. & freely ven-
our souls on the foundation of subjec

tion to our regular lead, with full confi
that whatever God may see fit to introdu
the increase of his work he will introd
in order thro the medium of his own a
ment. Secondly. In conformity to th
point of gospel faith we shall contin
as heretofore to bring all our deeds to
light by an honest confession of every
known sin or moral evil. and to thi
we shall acquiesce in the order appo
for such confession to be made we w
not therefore go about in a disorderly
ner to hunt up some confident of our
liking to divulge our breaches, or ope
our own faults or those of others but
will duly respect the Elders of the fam
in which we live, & honestly open o
minds to them in an orderly manne
never pretend to go into meeting or
in the worship of God with any evil th
covered in us which ought to have be
previously brought to the light. And

r in case of any trials against our Elder
solemnly promise not to take any measu
same their character or destroy their influenc
ng other members by backbiting or slander
them or opening any of our treals against
r in a disorderly manner but if complai
of injustice or ill treatment should ex
& we cannot get satisfaction by opening
minds to them our application for redres
ll be to the ministry or those who stand
helps to the ministry for the purpose of set
g such matters.
dly. As the work of God is of a progressive na
and we are led to the knowledge of evil by an
easing light it is our determenation not to
on a bare confession, but to bear a faith
ross against all evil in our knowledge
whatever may be deemed by our minis
& Elders as inconsistent with the charac
of a good believer. In a particular man
we shall be careful to avoid either
nistering or receiving any thing tending
ter up carnal affections in ourselves
others. but labor at all times to realize

our

holy calling as followers of the Lamb call
to a life of perfect purity & undefiled min
We shall moreover labor for wisdom in
our conversation, to avoid all foolish & vai
talking, lying, backbiting, profane or co
language, to be mild simple sincere;
& peaceable in all our communications
for a fool is known by the multitude of
With regard to our residence & employme
it is our faith to be placed where it may
thought we can do the most good & to be
ject to the deacons his or temporal le
in laying out our daily employment.

Since we have been previleged with a
gift of manifesting our faith to each oth
we feel unwilling to neglect it lest our
minds become darkened & we begin to
complain of our elders & say they have no
thing for us. We believe it is high time
that we should come to the light & declar
our faith openly to each other & maintain
above board what we believe in our con-
sciences to be right to the laying down of
our lives. It is our fixed determination
to take up arms against the flesh & war

gainst the heart in every shape & form
at we can discover him. & for the future
avoid all unnecessary & improper
ter course with brethren or sisters
We believe that Christ has come the
cond time without sin unto salvation
every soul that believed & obeyed
is gospel. We believe likewise that
he same spirit dwelleth in our min
try & elders for our guide & protection
We believe there is no other way of sal
vation. It is our faith and determination
to bury all hard feelings & do our best en
deavors to support pure love & union, &
respect all our elders who have been our
strength & support from the beginning
likewise all other gifts both spiritual
& temporal. It is our faith to be obedient
to the elders that are placed in this family
& we shall be thankful at all times for
any orderly counsel, admonition or reproof
that would help us to mortify & overcome
that unruly nature that would keep us
distant from our elders & obstruct the free
inter course of their lovely spirit
We shall constantly labour to keep peace

and harmony among each other, to put an
all envying and judging each others gifts, &
quietly labour in our own souls to shut ou
all evil & keep our justification & union
with the foundation & in order to this we
shall feel ourselves under sacred obligation
to confess & forsake whatever is contrary
to our faith & teaching and on no other
principle to claim a lot in the worship
of God, for we do believe that without a
real union of the spirit with our Elders
& a determination to submit to their
counsil & obey them in all things we are
not justly entitled to the priveleges of
this family & ought not to remain in it.
Mary Parkhurst — Sckrah Galloway
Sarah Goodfaith — Minerva Wright
Polly Taylor — Susanna Parkhurst
Jane Trotter —

U. V. July 17th. 1831.

may be remembered that last May there was a gift
the Ch for all the members to speak or offer in writing a
mmary of their faith, in the several families. The follo
g is extracted from what was written on the occasion by
ividual- " " " To declare one faith with freedom in one
me to the gift inspires confidence in us from others & gives
new strength, while such as excuse themselves under the
text that an open public profession of faith renders them
liable to fall away — " To keep up with the work &
always ready to take hold of & obey the present gift, I esteem
he Believers' ground & so far am I from thinking that
aking my faith makes me more liable to fall that I have found
formly that it strengthened my confidence & helped me to
plainess of one mind, while many of my equals by reasoning
be seen or heard in the faith have gradually borrowed
k from their neutrality into the world. I am not ashamed
d therefore to own the faith which came by the gospel
my faith- the gift & revelation of God to man & the
ginning of a new creation in him- " If I understand his
ith correctly, its object is to exclude the carnal mind
om any participation in our words or actions, & not only
ese but our thoughts also. Where faith is not in operation
e carnal mind is: and as faith is intended to have
e entire government in the soul, so as to shut out this
law of sin completely from action or enjoyment of any
ind I believe the New law or order of the gospel is in
ended to apprehend him in every particular- in
and labor, in business of all kinds, in eating & drinking
e for I believe that faith should have her perfect
work in order to raise us from the dead or in other word
believe that unreserved compliance with each & every gift
order of the gospel will bring complete salvation

for by such compliance the spirit of Xt will have the
mastery in us — his law will be written in our hearts
become, finally, the leading principle in all our doings
In proportion as I have obeyed this faith so much shall I
I have found &c &c &c. Channey Dan

" As our strength consists in our union I feel
unite with the present gift of declaring our fai
to & in presence of each other. I believe in the testim
of Christ & Mother, for it brings peace to my soul
have faith in the foundation of the East Wall of t
firmly & surely fixed there for all Believers in
Lower Shem. I have faith in those whom they have
duly appointed & sent forth with the everlasting go
to all those who believe & obey. & I have faith & full
assurance in those who have been appointed in the
western land to stand on the walls of Zion & fac
the old deceiver in all his borrowing appearances.
And further I enjoy explicit confidence in all my brethre
& sisters that strictly adhere to the precepts & examples th
have been set & given from time to time — I have faith in sel
denial & the cross-in patience — in meekness in humility
in loving kindness — in reverence & above all in charit
I also have faith in the golden rule to do unto others a
I would that they should do unto me in similar circumsta
ces — My determined resolutions are to keep the gift of
& the gift of God will keep me — To live in peace & the God
of peace will be with me & establish me unshaken in
unmovable in his kingdom of righteousness & eternal bra

Mary H Richardson

East house March 15th 1829

At seven oclock the family assembled and according to the order of the day a privi ge was offered for all to speak their faith d determinations freely, accordingly the ~~following~~ brethren & sisters proceeded one one with much composure deliberation good order to communicate their faith understanding of the gospel & their settled ermination to keep & obey it. in substance follows.

irstly. It was freely stated that before the first ppearing of Christ salvation was not to be und on the earth - That the testimony & exam of Christ opened the only way in which any l can be saved. that the same gospel and it of Christ was brought to light in these lat days through Mother Ann which was received kept by her children & sent to this country living witness who we believe have kept it ure to the present & set us an example & only obedience to the teaching & example of our ministry or present lead have we any ground to hope for salvation.

found

2. When we found the present gospel or rat
when it found us we were in a lost condition
ing to do what we believed was right. but w
to live up to the declates of conscence for wan
a sufficcent light to go before us. When the
was opened it commended itself to our consc
& we set out to obey it by honestly confessing
our sins & taking up our cross against all
in our knowledge & following the counsel & ex
ple of our lead by which we have received mere
power & victory over an evil nature & are e
to keep our justification & a well grounded h
of eternal life. ✠ We have no doubt or scruple
to the correctness of the order in which the gosp
kept, being laed out by the wisdom of God w
perfectly knew what would answer his purp
that this order is such as to exclude all popo
of degeneracy or a falling away. individuals
may degenerate & fall away from it. but the
itself must stand forever according to the purp
of God. This we believed in the beginning & sh
lieve. It is impossible for corruption to get a pe
nent seat in the body where the gospel is kep
supported by a visible head [redacted] invisible ag
cannot bring in their corruptions without co
across the order & for liberty of conscence a

that we posses we have gained by the gospel & have
all the liberty of conscience we desire which is to do
good & abstain from evil. It is our faith to keep our
union with the ministry to love & respect them for
their goodness. to indulge no spirit of jealousy or
looking for any occasion of offence. It is also our
faith to be subject to the elders of the family in which
we live to obey their counsel & keep our union
with our present head both general & particular
& to do nothing to hurt the feelings of any brother
or sister or break union with any that hold a just re
lation to the body. as for those who have left the way
of God it is our faith to have nothing to do with them
we wish them no evil but let them keep their own
place which they have chosen.

As far as we have been blended or meshed by a false
spirit in times past it is our faith & determination
to confess & forsake it & cleave to our present head &
keep our union to the body in the line of obedience
love & respect our good ministry & Elders to be
kind to all our brethren & sisters & particularly
see that those who work in the kitchen be kind to the
children & see that they have as good victuals as
plenty of it as the grown people.

We are not ashamed of our faith for we have found

to be the power of God to salvation & fully believe
that this is the way of God & the only way in which
any soul can be saved by coming into union with
the body keeping their relation to the ministry &
elders & keeping their counsel in all things. In
this way we have found peace & comfort & if any
one get out of the way or fall into any sin great or
small there is as much need of their confessing now
(if not more) than was before ever they opened their
mind 5. It is our faith to keep our union & relation
on to all who keep a good spirit & live in obedience
to the present ministry elders & deacons & to have
fellowship with ~~any~~ those party senses & corrupt notions
that are stuck up round about, but to cleave to the
order of ministration in which alone there is safety
It is our faith not to neglect even little gifts that
are ministered in this way for in so doing we would
fall into leanness & barrenness of soul & be led
to complain that our elders have nothing for us
~~things for us~~ & wherein we have passed over and
neglected such little, simple humiliating gifts
it is our faith to gather them up & improve them
that they be not entirely lost.
6. We are called by the gospel to improve our time in
doing good wherever we are placed this we have

in our measure & still mean to do. We have no fault to find with our elders to whom we have committed the keeping of our souls in well doing. They have taught us no evil but the contrary to bear our cross against all sin & especially to keep a sharp sword against the flesh which is the root of all evil. This we have always found to be safe & in this we are determined to abide, come what will, to give no credit to a backbiting slandering spirit but to judge according to what we hear & see to tell no lies nor offer violence to any one contrary to the meek & gentle spirit of the gospel. It is our faith not to burden any one with that which we ought to bear our selves not to pour out any weakness or be weak but to open our burdens or infirmities in order & take our just portion of mortification for our own wrongs. but not to set up an independent sense to work out our own salvation in an individual capacity without due regard to the cooperation of those who keep the gift of God for our strength & protection. for we find by experience that we have often occasion to apply for help & encouragement to overcome the evils we have to encounter and have cause to be thankful for the strength & refreshment of soul we have received from the intercourse with our elders.

7. Our sense may be different in many things but we have only one faith & that is the faith of Jesus Christ as taught & ministered thro mother Ann & her successors on to the present day. Those who finally reject this faith will never have another day. This is a wrighty & awful consideration & ought to excite us all to improve our day & privilege. We have faith in the ministry of angels whether visible or invisible but invisible angels or messengers are not to be depended on for the gift of God unto salvation. The gift of God in the church is competent to judge those invisible angels & to rebuke them for any disorderly ministration contrary to the visible order of the church. There is great danger in following those invisible ministers or their visible agents. Such as depend on such ministrations in opposition to our visible Ministry & those whom they have not the faith of Mother's gospel & cannot on any consideration be held in union as sound believers yet it is our faith to use every means in order to reclaim those who may be deceived or misled by false spirit for we desire no soul to be lost who has had a privilege of hearing the gospel or has acted in any measure to obey it.

The meeting closed at half past nine.

the undersigned being present & mutually par
ticipating in the foregoing conversation & mutual
profession of our faith. do hereby express our assent
ment to the preceding memorial as a sum
ary of what was mutually & solemnly commun
ed on the occasion we moreover aver that the ut
most freedom was manifested without constraint or re=
straint in any case or the appearance of contradiction
controversity or animosity on any subject whatsoever
when one spake tho in the singular he or she stood
the mouth of the assembly all concurring in what
was spoken & in freedom explaining & modifying it
so to leave it free from every objection herein in
the memorial it is expressed in the plural as our
faith in the gospel & order of God & our united
determination to keep & maintain it. And under
these views we present it to the good Ministry & all
others as they may think proper to communicate it
to their obedient & conscientious responsible as a family to support it
in order As it may be deemed correct & consistent &
subject to any corrections or additional instructions
which may be given for our further increase in the
unity of the spirit & bond of peace

Azar Wright
James Smith

Anna Brownfield
Peggy Biggar

Mary Parkhurst
Salah Goodfaith
Jehsah Galloway
Minerva Wright
Polly Taylor
Jane Trotter
Susanna Parkhurst
Damaris Umsted
Celia Darrow

Aug. t. 19. 1831. U. V. -

When O when shall there be liberty for us to visit the Societies & to go out & see what is going on in the world!! My dear child why dost thou dote on thy own diseases and indulge uneasiness under the cross without examining whence those diseases originate & whether the indulgence of them would be to gain or loss or profit. Let our desires be always presented to our guardian a monitor with becoming deference & resignation for we may desire that appeareth to us to be right & good, is not heaven born, & it is difficult always to determine truly whether desire is prompted by the good spirit of God or the evil spirit, or our own spirit or the impulse of selfishness

Chauncey Daniels
Balis Jackson
Cornelius Morris

Perhaps no desire that ever the human mind is more suspected as coming from evil source than the desire going abroad for the purpose regaling the senses, nothing more foreign from the object of the gospel & the institution of the chh. And nothing be a more shocking exhibition of depravity & lost condition of the human race than the millions of vagrants that are going to & fro thro the earth walking or riding upon & in it. Either for no discernible purpose or for evil purposes. The first sinner was the first vagabond & evil was a judgment on him to be put out of the garden. The church is a place of rest for the people of God, & he that cometh here his own wandering & agitation shall be made a pillar to go no more out. And it then be thy desire my child to come unto thy God, willing nature, & become a worthy member of the church a pillar to be always found in thy lot & place, moving in thy own orbit as a star that will shine forever & ever.

vision or imagination of Mostly
he
ch told to some of the sisters. to the follow
import. that he was surrounded in his
eam by a number of women (they seem
church sisters) who got to picking &
ering about his posteriors as he sup-
d to excite the passions of nature but that
stood firm against all their excitements
length one of an enormous size (as big as a
nney and prodigeously swelled) approach
im, & seemed to be intent on forcing him
olate his faith took him by the privates
the struggle to maintain his innocence
awoke. the consequences not narrated
the interpretation given by himself was
the princes of this world had come upon
n & found nothing in him. that the mon-
ous woman was Elder sis Malinda swell
the blood of the saints. that she appeared
dark yellowish colour & in her aspect
mbled a huge serpent

March 20th 1829.

Had an interview with Sam Manning
for the purpose of ascertaining correctly the
communications made to him by Abijah Alley.
the substance of which was as follows
that Abijah came there and expressed before
family with great freedom his dissatisfact
ns with the church, called it the dragon
the whore & in general said worse things
than any turn off he had ever heard of - That
the main force of his opposition seemed to be
against the Ministry. He acknowledged Mo
ser Amms testimony as being the true gospel
but that it had totally degenerated. He expres
great indegnation against the church cov
alled it a yanky invention for getting
any peoples property that he meant to have
thing of the kind in his society. being asked
whether he intended to have any order, he
aid that their intention was to bear their
ts against the flesh, work for their living de
that his object in calling upon Sam.l was
know whether he would sell his place
d a friend of his he expected would wish to

purchase such a place somewhere con
ent. afterward he proposed to rent it &
known his object in so doing, which was
locate himself between Union College
Lebanon & as he expressed it to play bet
two parties meaning the Church & apostat
that he wished to procure accommodation
for himself & some women at the East ho
& others who might wish to come with hi
He (Samuel) observed that his little sp
would be too small for such a compan
asked what they would do with it. Abij
replied that they would work on it & mak
their living. But said Sam.l There is noth
to do.- That in this way he discouraged hi
from the course he was pursuing. Abija
insinuated that he could gather all the turn
at a word Sam.l disputed that he could n
get one of them to join him & observed to
that he had talked freely with some of the
in Lebanon about Abijah that they
he had been there preaching to them, but
declined him crazy. This Sam.l stated to
was his own opinion of the man- that he

in deranged in the first interview he had
ith him, greatly exercised with dreams &
ions even surpassing Swedenborg but
at his spirit make no kind of impression
him that there was nothing solid or sub-
antial in any of his communications. that
manifested great meekness & humility, walk-
as a little child the least of all, but to
in (Saml.) it appeared all decent & that under
is mask he aimed at heading a party & pro-
ed to have something beyond the church
at was sufficient to gather & satisfy the peo-
e if he was placed in a situation that he
uld minister it He professed faith both
the first & second appearing of Christ
t spake moreover of his 3d appearance
uch it seemed he was commissioned to ex-
bit That Abijah had spoken very freely
his trials against Elders Malenda & others
f his being of late shut out of union, put
t of the house, forbidden to labor or eat
th the family, that his being turned out of
ce however was disapprobated by the head
the family & that nevertheless he had been
bidden he continued to labor in meeting

as he found strength in so doing. He st
that he did not wish to withdraw from the
society unless he was expelled &c.
Upon the whole Sam's opinion seemed to
that for some cause he had been put out
his lot of care & had he been as little hu
as he pretended he would have made no
about it; but that through resentment
had got up the idea of being popular as
head of a company, but really in his op
on was deranged, & on this principle had
counted to the family for his singular
duct.

The foregoing embraces the princip
subject matter of what passed on Abi's
first visits — At a subsequent period he
& informed Sam'l that matters were some
lend for his accommodation & he expe
to abide & wished him not to say much
out his past communications —

Again he had called / Sam'l being from
& had talked with Charlotte about rent
the place for the purposes aforesaid. & from
to return the next day which was Sabbath
see Sam'l on the subject & get a final an
but did not come so ends the detail. They [illegible]

confidently believed that the period is fully
ne for a regular decision on the peculiar case
Abijah Ally. 4 months & upwards have transp
d since his opposition to the present gospel
der of the church became public & half
t time at least he has been considered by
leading part of the body as out of union &
rne with in his manners through mere policy
to give him time for due consideration
from seeing the fruits & effects of his meanness
might
ons change his course, repent of what he has
me & seek his relation in the line of repentance
through
ospel confession. The effects of his labors have
sufficiently
come manifest. In sending a number of his adherents
to answer every purpose
orld, others that remain on the ground feel
rrupted to the very core lingering under a mor-
l declension of faith, love & even animal spirits
ne object we have daily before our eyes, starving
mself to death under the influence of that de
ine, others at their wits end to understand why
ings are passed over with so much apparent
fferance & as they suppose the party held
union. Others again
at a loss to know
at the man has said or done contrary to the
it of the gospel, he seems to be peaceable mild com
isant, rational & more or less active in the line of
duty.

what is there then to the scenes by gone that
not be let pass & come no more into remembr
Particularly those who more immediately feel t
their duty to keep matters straitened as we h
on & to see that offences or scandals be remo
in an orderly manner, look upon the charge
covered all over with blots & stains of sin
quite sufficient to exclude him from all
lowship with true believers, till he goes th
the purging laver of repentance & the fire o
liseation & come out in a different aff
ance & with a different tone than he has exhib
since he commenced his late reforming care
Now to refresh his memory as well as to inf
such as may be lacking for information
shall offer you a variety of matter which has
committed to writing both by himself & othe
all tending to give a correct view of his fa
& principles & show wherein he differs from us
most of the essential points in which as a
ly we have lately expressed our faith to each
& in the sequel we shall expect the family each
for one to settle the point decidedly whether
reject his spirit & manifestation or hold rel
to him as a believer with all those things

him, we must come to a correct understandin
each others minds & a separation must be the
sult, of principles, at least, of persons too un
our faith can come into a proper degree of har
ony as it respects our ministry & lead
have only to request your calm & serious
attention while we calmly & dispassionately
er you in writing the information proposd
that no one withdraw under a stimulus of zeal
disregard what we say or think & an expectation
returning again in fellowship with the family
may be under the necessity of withdrawing, this
asons for absence may be a sufficient excuse
with these preliminary remarks we proceed
st Abijahs lamentation
his plan dictated by Hunt.
Narrative by J.W. vision of the great wheel
Manning detail. Lastly the power
the family Who is willing to support such a
nd of faith as that which has been of late
bited by Wm Hunt & Abijah or to hold him
lation as a believer while he keeps that spirit

The above was exhibited on Thursday March 26.
Wm M & Joseph W present. Abijah took the corner
kept that position till March 31st he voluntarily
Mathew & went to the office & the days following
of April went to the world.

On the other hand who among you rejects that
it & the fruits of it & feels determined to have
more fellowship with that man as a believer
til he rejects it & gives satisfaction to the ch
for his past conduct. [illegible]

Many very awful charges against us
stand on record among the papers now
hands of many these papers may fall
the hands of others long hence uncan
& prove the ruin of many souls. Of
items from copies in my possession m
serve to illustrate the importance of
case a certain w[illegible] treating of th
work at the East house under Eld[r] S
in advancing it to flow from the spir
Jesus Christ & Mother says. "but o
Elders came on under the influence
an opposite spirit laboring to crush
& quench the spirit. &c. again whe
see a spirit manifested in tyranny op
on & banishment. surely said I, this

dragon or the beast & can I follow him?
& never for truly said I he is a murderer.

o'clock at night 23d 1st month 1829
s I was smoking my pipe I had some thoughts
ecting the chh cov.t which I felt to commit to writing as I
e been & perhaps may be interrogated on the subject, to
say but the cov.t was written for a good purpose sincerely
t has never been the spring of my actions in doing good
thus would I dare to take cover under it in doing evil or
uding any one in any way, person or property, for if I should
break covenant with God which is to do his will & love
neighbor as myself & do by him as I would he should do by me
owing that as I am merciful, I shall obtain mercy & if I am
ttions I shall have a righteous reward: for the judgment of God
according to truth without respect to persons no matter who
where they be ——— I Parkhurst

November 28th 1831. I was sent by the
Ministry to the North Lot to Labor with
imon Hagarman who for sometime
ast has held some relation to Believers
not really as a disciple of Mother's gospel
ut as a teacher of a gospel of his own
Being a wealthy man he has made consi-
rable sacrifice of money & property to
urchase a kind of membership in the
ung order. & claims the Union of the soci
& their support in propagating his testi-
ony in all the churches & presenting him
lf to the world as the first born of many
brethren in the great work of redemption

We professis to comprehend the whole state
the church, & be commissioned from head
of the present condetion of the body - that th
are in the wilderness - stationary - making
knowing nothing but Jesus & him crucifi
all without exception on the cross, dying but
dead, professing to be in the resurrection but
risen not crowned, not glorified all this &
much more he exhibited in the first onset that
that he had now come determined to know n
the speech but the power, that he was before
us to show himself as Jesus did to his disciple
before he vanished out of their sight. that
we rejected his testemony, he should disa
pear &c &c. In my reply - I expressed my w
der where he had got his portraiture of the state
the church or where he had heavens so remote
from the consecrated land, - that his sons wer
away back in the preparatory work that we ca
in 30 years ago - that in the beginning of the gosp
we had passed thro Jordan - that we had forsa
all for Christ, received him in his glory, were com
who is the resurrection or exalted state - that h
inheritance of the saints was redeemed, seal
& established, - a consecrated interest to which
no indeveduals had personal claim; that we
were in possession of it & what under the
heavens of the Lord was ever promised beyo
this as a good land, or what should we wish
wish for more than this consecrated ground
where we enjoy peace & purity & many bless

short of heaven itself, & yet mooking about back
with through the devious paths of the wilder
ss, nothing but crop, no crown, not yet shade to
e, not resemble to remembrance of life, no glory at
ched to any thing we have gained. What! Is
ere such a Ceremony as that! Nay not a word
it, not a particle of breath more set, thus
e lines were marked & about six hours
ent in the investigation of the Waganman
Ceremony which led us thro many beautiful
elds & delightful landscapes all which
mon claimed as first born - the very creature
lf in the singular who was actually delivered
om the bondage of corruption into the glorious
berty of the sons of God. Each child to be con-
rmed to the image of his son that he might
ve the first born among many brethren
t each by each we conducted his claims, depos-
ted him from every spot, put Motherstone
into the possession of all his scriptures returned
d him back behind our first state, muffled up
ed with an old woman, & surrounded by all his
ds & the bells & claim of which remained safe in
ion & his keeper. The morning Falcon was entertain-
g to the Elders & brethren who attended & Simon be-
gan had to acknowledge that he had met with Malachi
e had never met before, & manifested a calm spirit
d a willingness to receive further information

Dec. 15. 1820

Beloved Brother.

Concerning the things whereof you last wrote unto me, it is truly distressing to think of a soul feeling after God and not knowing where to find him. & still worse to believe that his tabernacle is with men, & not to have access to him in his tabernacle nor any certain evidence that he is there. Speaketh the prophet this of himself or of some other man? Who says that the whole head is sick? or who is so deaf as not to hear "the poor ass." or whose ear is so uncircised as not to hear man's voice? Is there not a cause

Is the arm of the Lord shortened that it cannot save or his ear heavy that it cannot hear? May we not find some other cause besides it deafness why a person in distress is not heard may he not get so far off that he can neither hear nor be heard. that is quite out of hearing. what then is to be done? Let him come & show his situation. & make known his request

The voice of young Diabolus.

With burning zeal I mean to fight
To have the flesh restor'd
And every one that will unite
Must have a two edgd sword

Determined now the point to gain
I'll put the fathers down
And such a preacher shall remain
When I receive the crown

The ministry I mean to flat
And Elders every one
And when I have accomplished that
The work will then go on.

Determined now that all shall bow
The head and feet will have to meet
Before the work is done
You all shall see that I will be
My mothers first born son.

Alas Alas! for the poor ass.
I know not what to say.
He's left the road & shook off his load
And that's what makes him bray
He's got a pack now on his back
He has no right to bear
And would indeed cry to his lead
But fears he will not hear
Poor silly Jack if you'll come back
And take your proper lot
You'll surely find your leaders kind
Will treat you as they ought.

Dec. 20. 1828.

Abijah.

I never till quite lately doubted your having a lot and heirship in the Gospil. At present I think you are in a fair way to forfeit it unless you can acquiese in the faith of the church or give the church some evidence that your light is superior to their's - Your lot we always considered with the young order till you ran out there & was taken into the church - We then hoped that by your privilege in the chh.

you might be prepared to be again us
& profitable to your own order as re
the relation between parents & chil
But have you not wholly mistaken th
& instead of laboring to protect the chu
from the evils which might flow upon
their fathers and Mothers, have take
an entirely different course & labored
fill those parents with all manner o
surmising against the old Believers
tending to comprehend the church &
able to flat the whole. & your self tak
whole government on your shoulders
Now Abijah you say that God has gi
you this great work to do. But before yo
your whole length in bryng to effect
we will offer you a piece of work whe
we deem of more importance to these lo
children of whom we stand in care
is where you have infused any thing in
minds of their parents against the Eld
ministry or members of the church to ta
back & release them from any further trou
that score. If you will attend to this in order w
& good. if not. abide the consequ

Sab. March 29th 1829. A case of controversy be-
tween Chauncy & Abijah was refered. embracing
the following ideas 1. Whether it is consistent with
Abijah's standing & privilege to occupy the usual
times of retirement or other times in vocally read-
ing & commenting on the scriptures among his room
mates. — Is there any gift or counsel for him to spend
his time in reading the bible through in order?
What is the probable design of his entering on such
a singular course of reading?
As for the first we do not think that it belongs to
this man at present to exercise any of the functions
of a minister or teacher in this family either pub-
lickly or privately. He has no care of any soul
but his own & all who consider themselves under
the care of the ministry & chh have been sufficiently
warned to receive none of his ominous harangues.
On the second we observe That it is very foreign from
what we think any gift of the church to take
any such course of reading & to gratify his mere
curiosity & have to say that he read the bible thro
is at best a very weak & unprofitable motive
But 2dly it is quite probable that a more impolitic
end is in view which may be to discover & support
a variety of mystical items to suit his fanatical
& superstitious
cal whims which have had so easy an excess to his
own mind & those of some others & thus to prolong
a secret correspondence & ingratiate himself still
into the respectful esteem of those who are sim-
ple enough to hear him as a very wise & seriously pi-
ous man. This idea seems naturally to present itself to

Br. Sam.

Dec. 22. 1828.

I thank you for your freedom - but still I am at a loss to understand the ground which this number you speak of at the East house has taken separate from other families. On the ground of past experience there is no occasion of difference between Jew or Greek In Mothers Gospel all we are brethren having the same care for one as for another, we have not been taught to love one & then another, but to love one another without respect to persons. Christ did not ask What say ye, but what do ye more than others? Wherein does your righteousness exceed that of the scribes & pharisees?

understand how this gift has

view from his notes or those particular parts of scripture of which he makes a memento. one or two we shall mention. Numb 12. 6. If there be a prophet among you I the Lord will make myself known unto him in a vision & will speak unto him in a dream. Would it not seem that this text was carefully selected in support of his own character as a dreamer or visionary had he obeyed the counsel to put away that infatuating thirst of falsehood he certainly would have noticed what follows— But my servant Moses is not so who is faithful in all his house. With him will I speak ~~from~~ to ~~face~~ mouth & not in dark speeches Wherefore then were ye not afraid to speak against my servant Moses ——

The passage concerning Jepthas vow is worthy of notice— we think it an absurd & very abominable idea to hold out to you young or old that Jepthas daughter was offered to God literally as a burnt offering. The hebrew reading is very different thus Then it shall be that which shall come forth of the doors of my house to meet me when I return in peace from the children of Ammon shall surely be the Lords & I will offer (to him is the Lord a burnt offering.— Unclean beasts & much more human sacrifices were an abomination to Jehovah therefore Jephthah could not intend to vow either of these & if he had surely the priests would not have offered'em such a vow would have been to the last degree wicked & absurd & next to impossible to be performed.

From a torn scrap of Abijah's.

You say I had better go and attend to those few ewes & lambs out here in the edge of the woods where I am set to watch. But I say "Shall this uncircumcised Philistine defy the Lords hosts. Did not they servant slay both a lion & a bear & how is it that he slandeth defying Israel, God's chosen people, & not God's host on my side? I tell you that they are, & God himself. You say that this giant is mighty & that he is All mighty & this Allmighty power we must pass in order to slay him that is mighty. ~~Wherein does this mighty~~ Wherein does this mighty power consist? or wherein does it hold its ~~mighty~~ fatal grip in the human mind, in opposition to the Allmighty power which you say is in our reach & is given us freely by God for the destruction of this mighty giant

Well therefore it is that I have come out against him with my sling & shepherds bag filled with smooth stones. I want no coat of mail neither armor nor shield for the god of Israel is my shield in whom I trust & by whose power I slew the lion & the bear & I want no other sword than that which is in the giants hand which shall take off his head & the rest wanting.

Note The application of this Allegory in fact made Elder S. the giant. & himself the David who would prostrate him, by getting the body of the people on his side — the strength of a party was the sword to do the business — The next page was copied from his own manuscript with some amendments which he approbated before James Smith.

March 30. 1829.

Elder Eleazar.

My hearts desire and prayer to God is that my poor soul may be saved, for I begin to see that my zeal for God is not according to knowledge, and I will give you my word & honour that from henceforth I will do my endeavour to reconcile myself to the present order & administration as an example to others who may have been turned aside through my influence, & I feel it my duty to take out of the way every thing that I have said or done to any to hurt their faith & confidence in the present gospel or its ministers provided I be permitted to stay on the ground — that you may rest assured that I shall make no further exertions to weaken the hands of any leader nor weaken the confidence of any of the people in their leaders — My grievances which are past I am willing should pass but whether there is that charity in the leaders of the society to reach my case is a matter of doubt with me. However I say that I shall take the steps no more which I have taken. I know that there are a number of the middle class of believers who think I was honest in what I was

From a torn scrap of Abijah's.

took (not to say in the church but elsewhere) and I would wish those to be reconciled to the order as my present mind is to be so, but to say that I can change my mind in every particular at once, I cannot for it was not done at once nor at one bo[ok]
I hope you will consider my case & when you give me liberty I will endeavour to take up all that I have laid any under a wrong impression as I most certainly acknowledge that I have spoken things which were not proper to speak which I would much rather had not been spoken.

Cornelius ad vesper. I mean to be an honest fellow I have lived with a number of you & may have said or done things to hurt your feelings. Whatever I can remember I am willing to confess. I have talked about the gallus but we were not told right about it ----
And when I was a big Elder at the west we used to have tea swapes I knew then that it was wrong & felt asham'd

---

Sabbath April 5. the gift for regulating the children
Monday Zepher opened & confessed his wrongs gave himself up & set out to seek his union ——— ——

is the order of God and there is where I want to find

Letters.

December 21.st 1820.

Brother Eleazar. According to what you expressed last evening wishing to know our standing — I gladly embrace this opportunity to let you know whereabout I stand to the best of my knowledge about myself. I stand in the gift of God which is eternal life. & this gift I received not of man but of God as soon as I became determined in my heart & soul that I would obey Christ & follow him: and in keeping this gift I have found life & strength hitherto according to my day. But some man will say "Thou art boasting of thy old experience to which I answer boasting is excluded by the law of faith for I know that I have nothing but what I have received, & this spirit of life thro the revelation of God in christ is all that makes me free from the law of sin & death this is my glory & joy as it is written he that glorieth let him glory in the Lord for it is the gift of God and this gift a number of us have received at the East house which have turned the hearts of us children to — the obedience of that gospel taught by our first parents to render to all their due to confess our sins & right all our wrongs & in this we have felt great freedom of soul & continue to feel

even all who keep this gift for it is eternal life springing up in every honest heart. But our Elder brethren were offended & would not come in which seemed to us like a dagger in our bowels thrust in by the dragon which is more & more manifested as we find them using their exertions to crust the work & destroy the manchild as soon as he is born. This is the murder or we mean & not any of our Elder brethren in the true spirit of the gospel. But shall I presume to teach my elders nay I consider this quite unnecessary for they have taught us from the beginning that the work of God is a levelling work & that every knee shall bow to God & tongue confess. wherefore any spirit that goes to destroy this, whether by word or deed I cannot acknowledge to be of God but is of that wicked one who slew his brother wherefore I cannot bow to nor worship him however high he may be exalted in the temple or church of God S. Parkhurst.

A true copy Test. James Smith

Alas for me I feel like pouring out my soul to God like Hannah & am ready to say like Job O that I knew where I might find him. I would come even unto his seat, I would order my cause before him. And what shall I say? Our Elders say we are to find God thro' the [illegible] for this

the order of God and there is where I want to find
him: And if I could find the father of mercies in
him I should feel thankful & would come even
unto his seat & order my cause before him: But alas
if the whole head is sick surely the whole heart will
faint! And what will the poor ass say, O ye Fathers?
if he should open his mouth & speak with mans voice
surely said I they will not hear, for their ear is un
circumcised & they cannot hearken

Is there not a cause is still my inquery—
Yesterday when the matter was referred to me to judge
I felt willing to leave it on the ground of conviction
as for me I know but little as to particulars respect
ing the body; for I have been like Ipachaas strong ass
crouching between two burdens round on the frontiers
and even there I was sensible there was a cause from
those effects which I felt & still continue to feel, and
that there is no let up until true judgment & justice
is done in the body & with all souls with whom we have
had to do. And I feel willing to be squared by this rule &
I do not ask any mercy & peace but in walking by it, for
there is no rule or authority that can justify me in any
oppression or fraud, any more than Ahab in slaying
Naboth & taking his vineyard. S. Parkhurst

Extracts from Letters written by A. Bolton to E. W.
Elder Eleazar Parkhouse 14th Dec. 1829
The conversation I have this evening had

With you is still upon my mind. The circumstances of the afternoon led me into the disclosure of what I am aware will be detrimental to that connection which I have been very desirous to hold with what is considered to be the body of faithful Believers.

The die is now cast & I must abide the consequences. If I must after all fall a martyr to that spirit which under a new form is opposing all that is good & godly I submit. Altho my heart is now bleeding for those who may possess it & whom I have wished to esteem as my brothers & sisters in the gospel xxxxxx

You will perhaps be surprised to learn that I have had a freer conversation with you this day than I have ever had with the elders of my own family. since as I now begin to understand the system of espionage which is so contrary to every idea of real liberty, I must expect that Elder David will get at second hand what I have long desired to make him directly acquainted with from myself.

The difficulty of breaking thro the trammels in which his indifference of feeling has occasioned me to be bound has made me put off from time to time what I have considered as a serious task. I am afraid that my constitutional timidity has long prevented me from crying out against that system of oppression under which I have discovered many sincere minds besides my own have been groaning.

manner.
you have now, in what I consider a providential ~~way~~
become acquainted with the spiritual captivity in which I
have been languishing, & with some of the views which
have opened upon my mind, since the cry of heresy has
been raised against the East family: You ~~have~~ at liberty
to make use of all that you have heard as you please
The use to which you apply it will be your own busines
& will raise or sink your character in the sight of Him
(who knows my motive in ~~the sight of Him~~ speaking
as I did) exactly according to the good or evil end you
have in view. If you come out the man - the righteous
man I have taken you to be you will find me disposed
ed to aid the work of peace & reconcilation by any
sacrifice in my power to make but if you unite with
the strong to oppress the weak, the blood of my soul
will be required at your hands by Him whose
attribute of justice is, I fear, most strangely profan
upon this ground. I shall wait, as you desired,
until the Mendsby shall have decided upon what
at the East house has given them uneasiness.
I went this day, as I informed you to make one or two
inquiries of Abijah in order that I might know
from himself whether he is the deceitful liar
he is represented to be. If he is not you as well as I
must know what his declarations are (see Mr. Mf. J.B.)
This examination would have drawn my inquiry
into a narrow compass. — As you have presented

me from making the only inquiries which could put my doubts to rest you cannot think it altogether irrational if I lean in favour of I do not say Skyd but of the whole Tart family including my own children. for they are all united as the heart of one man and as far as I have been permitted to find out the spirit which governs them I am bound up in the same bundle The Chivalry of my nature as well as the always gospel, inclines me to take part with those who appear to be oppressed & are condemned unheard. There is something in the human heart, with all its wilings, that cries out against coercive acts of arbitrary power —You invited me to be free & unreserved, I begin, you see, to be so, & now have to regret that I had not always held my freedom in my own keeping". xxxx

Aquila

(Sept. 26. 1831.)

To day it is allotted for Eleazar to move from the North to the Brick house, Ashbel to live with him & Geo. Legier to move to the office

All accounts are settled between E. & the family, except one circumstance which is worthy to be noted.

some time last spring Wm Redmon wrote a long letter to Eleazar & left it on his table. the import of which was to call up & recall an old grudge among the young people against Eleazar, for restricting them in the use of books and the pursuit of learning—

& the pursuit of learning & requesting him to declare his sentiments plainly on that subject This gave occasion for Eleazar to take up the subject & write his views pretty fully not merely as an answer to the letter but for the consideration of all concerned. These free remarks on learning & the use of books he read to Wm in presence of Elder brother Abner, which prodigiously offended him, so that he could scarcely keep his seat & compose himself to hear it thro, at the close of which he broke out in a violent passion against Eleazar for treating him in such a manner, & a heavy labor ensued to convince him that nothing personal was intended in the remarks, & so he calmed down & the matter was considered as settled. Nevertheless Wm reported to his associates the circumstance & that he had found Eleazar to be such a man & had been represented from a general shyness was manifest.

A few weeks ago the brethren & sisters being collected to pare apples a conversation arose between Elder br. & William about wearing the hat in doors & having his hat on at the time, & after some time Anthony put in a word, which Wm resented & thought on something which sounded to Eleazar like a quarrel & he at last undertook to check it & requested them to drop the subject this left an unpleasant sensation which Eleazar wished to get rid of next morning being about to go to Cincinnati. & took an opportunity with Elder brother & William to cancell what had past in order to shake it off, this produced another violent excitement which with some difficulty was cooled off & all things apparently settled. But at Eleazars return he found another letter on his table, the contents of which are to be developed & will be found of serious import —

Tuesday 9 o'clock was conducted by Elder
Wm to the brick house & Ashbel present our
was set so that we are ready for a final remove of
matters & things— receive the blessing of the lead
gift at the North & feel comfortably released.

Remove 55 Millennial books from the office
being the remainder of 100 brought from the Ea

Nov. Ch. meeting as usual, the gift is for all who feel able & willing to turn out to gathering the corn

Monday All hands on the alert and by Saturday night 10,000 bushels were cribbed

Sab. Nov Ch. meeting, Thanksgiving for the prosperity of the past week & a gift to enter into a genal opening of minds confessing sins & settling all disputes preparatory to Xmas

Monday the floor taken up - begins to snow

Sab Meeting as usual. a cold day, & caution to the sisters not to expose their health in turning out such weather —

Sab. Sab. Sab. continues cold. no meeting

Dec. Nathan taken very ill with influenza a the disease spread at the north. thence to the brick house, continued until it passed thro the whole society very few escaped. Dec. 22nd Eliezer to Watervliet

Dec. 25 Christmas Ch. meeting as usual except which there have been none for six weeks. no family meeting at our house since a week before Christmas

Jan 7. 7. Joshua & Nathan to Watervliet return Tuesday 10th Thursday 12 Rec'd a letter from New Lebanon giving an acct. of Father Job's decease

Sabb. Jan'y 14 Ch meeting at 9 oclock
The before mentioned letter read, stating
a very general attack of the influenza that
none in the first order had escaped - Elder Eben
was taken the latter part of Sept. & ordered so low
that at times his life was despaired of - but had
recovered. - That Father Job - on monday 11th
of December appeared very comfortable indeed
attended his three regular meals ate as hearty
as usual & performed his common days work
without the least complaint of being unwell &
& so continued thro the evening, lay down about
10 oclock soon after he began to be prest for breath
about 11 he got up & sat in a chair - the Physicians
were called & domesticated medicines, but
to no effect, after sitting up about 3/4 an
hour he said he felt faint, they prepared for
him to lie down & he without uttering a
word (tho it was rendered) took off his coat &
waistcoat very quickly & lay down himself
they placed him in an elevated position in
order that he might breathe the better he
immediately observed, I believe I am going
dont forget me & laid his head forward &
expired so imperceptibly that they hardly knew
when he breathed his last - his labors were
over 71. - - - Joseph Johnson. & Lucy Williams
appointed to the ministry - Elder Asa Dana
last Lord's day &c &c

Chh meeting was appointed to be hereafter at ½ past 8. Monday the ministry to Watervliet. To day M Duffy went to the world. I bought Vincent Vanderver took off Mary Taylor.
Sab. 22. The Ministry yet abroad the ground covered with snow two inches deep morning meeting at home.

Wednesday the mercury 5 below Zero
Thursday the cold increases.
Friday John Carson Deceased about 6. A.M.
Saturday the ministry arrive in a snow storm
Sab. 29. No meeting at the meeting house

Sab. Feb 5. Chh meeting as usual Eleazar spake about half an hour on the subject of dying with Xt using & dying no more, escaping the second death which is to be cast alive into a lake of fire
Elder Solomon enlarged on the subject nearly long

Feb. 8. Ruffus arrived from North Union.
Steady rain, high waters & deep mud.
Friday 10. Went on a visit to Watervliet
Sat & Sab. 11. & 12 the great flood
Tuesday 14th Br Robt & I to union village
Friday 17. th returned Wednesday 22d J.W. departed
Monday 27 Walt with J.B. to Dayton Wednesday 29.
W Martin strikes Elder Issachar
Sab. March 4. Preach on the subject of Zeal
Lucy & Lydia abscond this evening before meeting
Tuesday 8. to Dayton J. Hale executes a mortgage
Thursday 6. to U.V. meet Joseph & Rufus Wed. return
Sat 10. Christian goes to Lebanon & leaves Eliz. & William
Monday 12. to U.V. by the Canal Tuesday 13.

Monday 19. Return with D. Price to Waterol.[o]
Saturday 24. Lucy Voss absconded. Kidnappers sa[w]
Sabbath three ruffians appeard in time of mut[ual]
watching to Kidnap a Sabah after manoeuvering
about in the adjacent woods & behind the barn
two of them to wit John & Dan Kiler had the
impudence to come into the house, the third sh[e]
was by the name of Culbert stood patiently in
the lane, till the two sheep thieves come out th[e]
all went off together much disappointed
Monday 26. John Kiler was seen manoeuvering ab[out]
out on the back grounds as before, and the silly girl
having gone to the back house to evacuate the gran[u]
rascal made out to grab her & posted off with his prey
don't flap with feelings similar to those of a dog that
had grabbed a piece of stinking mutton. for a
stinking mess it was to seduce a bastard girl of 14 sh[e]
from her infancy had enjoyed the priveliges of the gasl[e]
& at so early a period became so divested of modesty
as to become the willing captive of a set of ruffians
whose only distinguishing trait is that they have no w[ill]
Wednesday 28.th The ministry arrive on a visit re-
main till tuesday following.
Sabbath April 1. evening meeting the gift the gift
was to release Elder Israel Dar & appoint Eleazar to
take his place; No dissenting voice has been hear[d]
Tuesday Ap.3. The Ministry for home Elr. Brady
agrees to go with Comly to Cincinnati
Saturday Ap. 6. set out for Cin.n on the packet
boat Tyme Capt. Hobbins land at Cin.n Sab.th 8 o'clo
Apr. 6. John Taylor to the world.

Sat Apr 7. put up at Josiah Moorheads at
last forenoon meeting at James Gallihars chh
also visited the sunday school; A young man
preached whose name I did not hear, his sermon
rather cool & dry, 3 oclock heard Dr Wilson lec-
ture on Rom 7 to verse 6. & I never was more asto
nished at the apparent novelty & singularity of
any comment on that mystical part of Scripture
particularly the first & 2d verses. What law was
there meant as figurative the husband, who the wife
was figurative of — the death of the first husband
the second marriage &c &c.
His propositions were that the soul was first wed-
ded to the law as a covenant of works, & not a rule of
life — That this law which he explained to be the mor
law had dominion over a man as long as they lived
and that one or the other must die before the obliga
tion could be dissolved & the surviving party admitted
to a second marriage. here he was quite puzzled to ma
nage the figure & had to change the parties & make
the man the antitype of the husband so much as
he had to become dead to the law; after puzzling him
till I asked for a privilege to show him the way
through he settled the point some how, most po
sitively that the law was the grand obstacle that
stood in the way of our union to Christ that as a
covenant of works it had to be nailed to the cross
taken out of the way & slain, & the sinner become
dead to it. & then he might come to christ & be justifie
by his merits imputed & seen by faith alone &c
I never in my life wished more for a previlege of

stating the simple truths of the gospel, that the soul which is always personified feminine is first wedded to the flesh or the sensual principle which otherwise called the old man That she is bound by the law of a corrupt nature, controlled & subjected by & to the passions lusts & affections of that nature That the first office of the gospel is to deny self put off the old man, nail him to the cross, crucify him with his affections & lusts — to die unto sin — to put off the whole body of the sins of the flesh, &c &c That this is properly the law work or work of the law preparatory to our union with Christ & bringing forth practical fruit to God — That the law of this first husband by which the soul is bound is what St Paul in this chapter calls a law in the members warring against the law of the mind, That the law of God which is holy just & good was given for the purpose of condemning sin in the flesh, that it stands permanent as the heavens to condemn that contrary nature & to slay it, without which the miserable captive soul will have to go away into everlasting fire prepared for the devil & his angels. — Never did the gospel shine brighter to my soul than while I sat in the midst of a large assembly whose only hope of salvation was founded on an impossibility — even that God should die his law be taken out of the way, that the sinner might live & get to heaven whole & sound with all his affections & lusts. — Half past 7. Dr Matthews gave a lecture on Sin

Monday. purchased at the foundery 11½ lb of Type for $42.25. also a keg of ink 16 lb. for 4-50 &c. for Pinlen grammar 50. bawling alphabets 4. — 5.25

Monday night 9 o'clock took the stage for home
at U.V. about 6 in the morning
Tuesday, preparing for a move & Wednesday
was conveyed home to Waterford by Br Joshua
Thursday 18th. 12. Br. Joshua for home.
Note. Yesterday evening Marshal applied for a gift
to go to Dayton to get medicine and to hear the doctors
and ask them questions. complains that the deacon is
lacking in getting drugs for him. I put off at pre-
sent & told to make out a bill.) Thursday morning
Bro Haxin applies for relief in having the pump
repaired & a supply of wash house wood. I spend the
day in repairing the pump. it goes well. Evening
Marshall hands his bill "Oxy. muriatic acid,
Nitrate of silver) or lunar caustic"
Friday morning Apr. 13." Thus saith the Lord God
Wherefore say my people we are lords; we will come
no more unto thee? Why trimmest thou thy way to seek
love?- Why gaddest thou about so much to change thy
way? The way of God is unchangable.— Order is heaven
first law: know ye not that in family order the
member are first to come to the second Elder for coun-
sel- to open their minds to him— that he is to come to
the first Elder & the first Elder to the ministry to de
to the highest source of counsel on earth? but the re-
bolling spirit says we will come no more unto thee
April 7th 1832. put a letter into the Dayton P.O.
for Br Seth which he rec'd in 8 days the answer
dated April 21. was rec'd May. 8th It came in 15 days
May. 8th I finished the first form having all things
prepared for going into regular form work.

A list of Hymn books distributed as follows—

W. L. Eads—1,
Elder Benjamin 1
Eldress Molly 1
Elder Rufus 1
Isaac Young 1
Elder Sam[l] 1
Eldress Anna 1
Eld. Ar[n] Sh. 1
Eldr Eunice 1
Eldr Matth. 1
Andrew—1
Ministry 6
J. Smith—1
E. B. Abner 1
Nathan[l]—1
B. Dixon 1—
Aug[t] 24. 18[34]
Elder Solom. 1
Br. Joshua 1
Sister Nancy 1
Eldress R. 1
Br. Malach[i] 1—97.
Elder Israel 1
E. Salome—1
Sister Eunice 1.—40.
~~Eldr Matth. 1.~~
Union village left
with the ministry 18.

September 18. 18[34] 1834
put up 85 books in a box & boun
whole bound. 1 To Elder Ebenez
1 to Elder Rufus 1 to Sis. Asenath
1 to Br. Seth. 1 to Eld. Nah. 1 to E. Dan
2 to the Hawaii 2 to Centr. J. Mim
Special gifts to the East 10.
1 to Eld. 2 11.
To J. M'Namer 1. Charity 1. Sally W. 1.
Isaac 1. William one.
Elder Isaac 1 El. Salome 1 S Eunice 1
Whole bound to individuals—8

Whole bound boxed for the East 22.
Half bound 63. —— 63
in all 85. —— 85
South Union has re. — 3
Pleasant Hill — 2
White water —— 4
Eastern Eldens —— 2
Union Village to set— 47.
Watervliet— —— 8
The whole amount— 151.

96
85
181

Journal May 1. 1836.

A day long to be remembered when Elder Tracy was publickely introduced & installed in his lot as first Elder & in regular succession to Elder Solomon resigned —

The order of the ministry is no one more fulled from the foundation of authority

2. Letters are received from our former ministers calling for those articles they left behind and desiring them to be sent to them by the first opportunity This becomes an object of pressing concern to me especially as it respects writings

To day I confer with Elder Tracy and Elders Betsey and they seem very free in permitting me to send any paper that I think proper without their inspection But had better direct them to Br Rufus that in so doing I need apprehend no evil

3. I find Elder Solomon has instructed for me to examine his papers & judge what is proper to be kept & what to be sent on. It is my sincere feeling that Elder Solomon in giving an account of his stewardship should have every consideration necessary & just

his administration in a fair point of light and the same impartial feeling I hold toward Elder Spencer and it has ever been my choice, to support them character—even at the expense of my own and now I feel seriously put to the trial whether I will deliver to them such papers as will support in an honorable standing & reflect eternal disgrace on my own head (characterize me an old puppy) well I must not hesitate I must surrender every paper that they have any right to call for

Wednesday 4. Sister Nancy calls with a bundle of papers & pamphlets for me to examine and behold here comes up a couple of vouchers that at present feel to me of unspeakable value—They belong to Elder Solomon and may be of great importance in a spiritual court to show the part that he acted in the direction of the concerns at Kirtland which has been & still seems to be the most precarious affair that has ever happened among Believers, and involves the most complicated and difficult points both of law & gospel that has ever come

before any court civil or sacred monday— Well I must send Elder Solomon all the originals or copies of those papers which go to exhibit the state of matters as they were then understood.. I cannot express my thankfulness that I have found his letter of October 16.th 1826. and my answer of Jan.y 6. 1827. I hope they will be preserved till the case is finally decided & settled among all concerned

ny already turned to the world & the flesh — To render to all their
due confess our sins & right our wrongs are no terms of separate
communion: who refuses to come in to partake of common gospel
food! Who is the Manchild & who is the Murderer. who has
the spirit of Cain! or who in the temple of God wants you to bow &
worship him. these things yet remain under the vail of metaphor &
but as far as any individual feels free to open their stake & standing
it will afford increasing satisfaction to Eleazar

P.S. Br. Matthew you know was the first who refused to come into
the views of Abijah if not it was John Babbit. are they the elder Brs
meant. Do you consider Elder Matthew your begetting & nursing
father in the gospel to be the dragon And Abijah the Manchild?
I hope the time is near when all will speak plainly & no more in parables.